

REFORMED CHURCH MESSENGER

Home Mission Number

BE SURE TO OBSERVE HOME MISSION DAY, SUNDAY, NOVEMBER 11



Confirmation Class, Hungarian Reformed Church, South Norwalk, Conn.,
Rev. Gabriel Dokus, Pastor

Election Day

(The challenge to every patriotic American
on Tuesday, November 6)

What do we need to keep the Nation whole,
To guard the pillars of the State?
We need the Cromwell fire to make us feel
The common burden and the public trust
To be a thing as sacred and august
As the white vigil where the angels kneel.
We need the faith to go a path untrod,
The power to be alone and vote with God.

—Edwin Markham.



Above: The Rev. Professor Alexander Toth, D. D.

At the Right: Hungarian Students
in our institutions at Lancaster,
Pa.



PHILADELPHIA, NOVEMBER 1, 1928

CATAWBA COLLEGE PROGRESSING

Progress is being made in many directions at Catawba College. The fact that the athletic standards of the college are exceedingly high, was shown by the football game with Elon College, Oct. 13th. After a hard-fought contest the Catawba team emerged victorious by the score of 13-12. The school spirit shown by the entire student body in their cheering at the game, was of the highest quality.

The Physical Education Department of the college has its work well under way. Miss Phillips, head of the girls' section of the department, is very much pleased to see so much pep and enthusiasm in the attitude of the freshmen girls. Mr. Carl Davis has the boys also on the go. With such success as a foundation, the coming year promises to be one of the peppiest and most active years for the Physical Education Department. Besides a year of hard work, there will be many social activities sponsored by the department. Among these are the Hallowe'en Festivities, the Thanksgiving Football Banquet, the Christmas Party, the Circus, and the Spring Field-Day Events.

The Building Committee of the college decided, on Oct. 15th, to recommend to the Board of Trustees the erection of another Faculty Apartment Building, which will contain 8 apartments. These apartments are each to consist of 3 rooms and bath. The erection of other buildings will be delayed until further information is at hand.

ANNIVERSARY OF FIFTY YEARS' SERVICE OBSERVED

Jubilee services celebrating the 50th anniversary of the ordination of Rev. Dr. George S. Sorber, pastor of Bethany Church, York, Pa., opened with a testimonial dinner given by the Church Consistory on Thursday evening, Oct. 11, which was attended by 150 persons, including besides the Consistory, most of the members of Zion Classis and a larger group of the members of the congregation. A reception was tendered Dr. Sorber by the Ladies' Aid Society of the Church on Friday evening, Oct. 12, and was largely attended by the S. S., congregation and friends. The affair was in charge of Mrs. Charles B. Bishop, president of the society. Greetings of the different societies were brought by Mrs. Bishop, Mrs. Wm. Perfetty, Miss Mildred Frey, Dorothy Budesheim, Kenneth Bishop, William Trimmer, Emily Gladfelter and Samuel Gillespie. Special musical selections were rendered by the orchestra, Mrs. Homer Baker, Miss F. Voorhees, and Miss Hester Keeney. Gertrude Holby also took part in the program. The surprise of the evening was the reading of a message of greeting from the Brownback Charge, of Spring City, Chester Co., where Dr. Sorber was ordained a minister 50 years ago. None of the members of that congregation were able to attend and the message was read by Elder Charles B. Bishop, general chairman of the anniversary committee. At the conclusion, Mr. Bishop presented to Dr. Sorber a purse of \$500 as a gift of the congregation, S. S. and friends. After the program there was a delightful social hour.

The climax of the jubilee services took place on Oct. 14. The program included a jubilee sermon delivered by Dr. George L. Omwake, president of Ursinus College, the Alma Mater of Dr. Sorber; addresses in the S. S. by men who testified to the Christian influence Dr. Sorber exerted in the lives in the past years. In the evening Dr. S. M. Roeder, of Glen Rock, and Rev. Dr. J. Ellis Bell, of Easton, both of whom have completed 50 years in the ministry, brought congratulatory messages to the celebrant.

Dr. Elwood S. Snyder, of Lancaster, and Mr. Metzgar, supt. of St. John's S. S., delivered addresses at the S. S. session in which they brought greetings of felicitation. As a token of appreciation, a beautiful basket of roses was presented to Dr. Sorber by members of the beginners', primary and junior depts. of the S. S., the presentation being made by Miss Matthews, of the junior dept. Supt. E. R. Gladfelter presided at the session with his assistant, Leonard Gillespie and George B. Miller. There was an attendance of 535. Special music was rendered by Samuel Gillespie, George Ruby and Maude Voorhees. At the morning service, prayer was offered by Rev. N. W. Sechler. Miss Louise Henry was the soloist in this service. In the evening, Dr. S. H. Stein made the opening prayer. The soloists included Mrs. Gertrude S. Miller, Wilbur Mann and Swords Miller; Miss Maude F. Voorhees presided at the organ. Rev. I. A. Raubenhold, president of Zion's Classis, read the resolutions adopted at the meeting of the Classis last May at New Freedom on the 50th anniversary of Rev. Drs. Roeder and Sorber, and Rev. Clark W. Heller read the greetings of friends who were unable to attend the celebration. The Church was beautifully decorated with flowers. "The Messenger" extends felicitations to Dr. Sorber on this anniversary of so many years of faithful service and expresses the wish for many more happy years in the work of the Master.

A BEAUTIFUL MEMORIAL SERVICE

It has been customary for some years past for the alumni, students and friends of Mercersburg Academy to assemble together annually on October 13 to celebrate the birthday of its great Headmaster, Dr. William Mann Irvine. Although this inspiring personality "passed on" last June, these friends and admirers of his gathered again in the beautiful chapel on the morning of Dr. Irvine's natal day and held a solemn and significant memorial service. The day was beautiful, one of those rare autumn days when all nature vied together to make everything glorious. The mountains that gird that little village were decked in gay and gorgeous colors. The Gothic shrine which towers above the landscape stood forth as an expressive monument to the life and work of this departed servant. The whole setting was superb in its elegance and eloquence.

Mrs. Coolidge, the First Lady of the Land, and Mrs. Irvine, her daughters and her sisters, were in attendance. Under the leadership of Dr. Irvine's worthy successor as Headmaster, Dr. Boyd Edwards, and those associated with him, a strong and representative program had been arranged. The spacious chapel was filled to the doors. After a series of carillon and organ preludes, the service opened with a stately procession using the spirited words: "Veni Creator Spiritus." The 23rd Psalm was recited in unison, led by Rev. Clarence B. Marsteller, pastor of Trinity Reformed Church, Mercersburg, followed by the Lord's Prayer led by Rev. James Gray Rose, of the Presbyterian Church of Mercersburg. Dr. Edwards greeted the assemblage with a few well chosen words of welcome and read letters from President Calvin Coolidge and Governor John A. Fisher. The rest of the program consisting of addresses followed without any announcements:—

William Mann Irvine

"The Christian"—Dr. Charles E. Schaeffer, Philadelphia; "The Student"—Prof. Frank W. Cushwa, Phillips Exeter Academy; "The Builder"—Dr. Mather A. Abbott, Headmaster Lawrenceville School; "The Headmaster"—Rev. Joseph E. Guy, Shepherdstown, W. Va.; "The Colleague"—Prof. Calvin A. Brown, Mercersburg, Pa.; "The Friend"—Prof. Thomas M. Parrott, Princeton University; "The Living Inspiration"—Dr. Boyd Edwards, Headmaster Mercersburg Academy; Prayer and

Benediction—Dr. Irwin W. Hendricks, Chambersburg. The Hymns—"Jesus, I Live to Thee," "Alma Mater" and "O Comrade of the Human Heart," were sung. "O God, Our Help in Ages Past" was used as a recessional. The speakers, the alumni and visitors were entertained at luncheon in Keil Hall as the guests of the academy. Later in the afternoon the friends of Dr. Irvine and the student body visited his grave and covered it with beautiful flowers and precious memories. The entire day was one full of hallowed associations, and the effect upon each and all was that of a gracious benediction.

"Yesterday
Has slipped away;
God has got tomorrow.
Take today, and do your part,
As your part is given.
That's the way to gladness, heart;
That's the Road to Heaven."

FALL SUSTENTATION RALLY PROGRESS

The Rally conducted by the Board of Ministerial Relief to secure payments on the Sustentation Fund quotas of the several congregations of our Church this fall is making very satisfactory progress. Our pastors and people in every section of our Church are reporting to the representatives of the Board of Ministerial Relief that they will do everything possible to pay a large amount upon their Sustentation Fund quotas this fall, and will endeavor to pay them in full as soon as they can.

Not only the pastors and male members of our congregations are interested in the completion of our Sustentation Fund, but the women of our congregations are also deeply interested in securing the entire amount needed to complete our Sustentation Fund and thus pay the full benefits of the Fund. The Board of Ministerial Relief feels all the surer of the success of our Sustentation Rally because our good Church women are getting back of it. As an example of what our women are doing for our Sustentation Fund, we herewith give an extract from a letter written by one of our most active and loyal women in Llewellyn, Pa.

"Received your communication today, also one a week or so ago. In reply I wish to say that I am still working at the Fund. Ever so often I go calling on the members who have pledged and have not paid. Of course, I have most of our best payers represented in the first two remittances to you. I will send you the third remittance or installment, if possible, before October 25th. Rest assured I am doing all I can to put it over. I am going to call personally on those who are delinquent and see if I can't stir them up. I have done most of my own collecting, calling on some three or four times. Some of our members live four miles away from here. We will pay up even if we have to have a bazaar or a play to make it up."

CEDAR CREST COLLEGE

On Tuesday, Oct. 16, the outdoor theatre at Cedar Crest was formally dedicated. Miss Edith Wynne Mathison (Mrs. Charles Rann Kennedy) made the dedicatory address. A program given by the students preceded the address and was divided into two parts, that of the ancient Greek tragedy, for which the theatre is to be used, and the modern drama, typified in the various dramatic activities of the college.

Two choruses from the "Antigone" of Sophocles, the Greek play given this spring, were the first attraction. The beauty of the robes blended splendidly with the ideal spot on which the theatre is placed. "The Bacchanale" and the "Over the Rolling Sea" were the choruses given.

(Continued on page 29)

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The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

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EDITORIAL

ARMISTICE DAY—A SPIRITUAL OPPORTUNITY

In conformity to a custom which has obtained in the Reformed Church for the last twenty-five years and in compliance with the repeated action of General Synod, the second Sunday in November is set apart in our congregations and Sunday Schools as Home Mission Day. It is significant that this year this special day should come on Armistice Day. The 11th of November is a great day in our national calendar. The air is vibrant with patriotism. The achievements of our soldiers and sailors in the world war are being recounted. A fresh appraisal of the results of the war is being made. As time passes, some of the incidental features of that great conflict are allowed to be obscured while there emerge more clearly those salient and permanent factors which lay in the background and which guarantee the progress of the future. The dominant note on Armistice Day is Peace, War against War, a mutual understanding among the Nations. It is, however, vain to hope for such Utopian dreams to be realized on the basis of law or even on the signing of treaties and compacts, however helpful these may be. The brotherhood of man rests fundamentally upon a religious basis. There can be no peace as long as there are selfish and sordid nations and individuals that comprise them. Religion and patriotism are not only the highest emotions in the human soul, but they are inseparable. They are interwoven. They cannot be divorced. It would, therefore, be folly to commemorate Armistice Day and talk of peace unless we are willing to dedicate ourselves anew to the things that make for peace. It would, likewise, be inconsistent to glory in our martial victories while we pass by unheeded our bleeding brothers who were beaten and despoiled of many of their former possessions. Let it be remembered that the nation that suffered the most, and that was dragged inadvertently into the war on the side of the central powers, was Hungary. Through the Trianon Treaty it lost two-thirds of its original territory and has thus been despoiled of much of its property, population and power. By ties of a common faith, hope and love, the Reformed Church in the United States and the Protestant people of Hungary are closely associated. They are our brethren in the Lord, belonging to the same household of faith. Half a million of Hungary's people live in the United States in our very midst. For them, therefore, the Reformed Church has assumed a peculiar responsibility. We have so declared it before other denominations in America.

Once we did mission work among the Italians, among the colored people, the Jews, and we surrendered all this in order that we might concentrate our efforts in behalf of the Hungarians in this country.

In this large undertaking we have been encouragingly successful. There are 67 Hungarian congregations belonging to the Reformed Church, more than those of all other Protestant bodies in America. The Reformed Church was the first to care for the spiritual interests of these people amongst us. For ten years, from 1890 to 1900, we were the only Protestant Church that cared for them. If one compares the status of this work of today with that of ten years ago one can observe the phenomenal progress that has been made. Only those who are familiar with the bigness of the task, the wide range of the work, touching every aspect of their life, can properly evaluate the same.

The Board of Home Missions carries forward this huge enterprise on an annual budget of \$50,000. It has already expended several hundreds of thousands of dollars in behalf of these congregations. The entire work is presented to the Church on Home Mission Day through a Service specially prepared, entitled, "The Tie That Binds," and in many articles in the Church papers and missionary periodicals.

A challenge is made to our congregations and Sunday Schools to lay a special offering on the altar for this work so that the Board of Home Missions may be enabled to develop and extend it as present and future needs require. The spirit of patriotism as well as that of our Protestant faith should prompt our people to make a generous response.

—C. E. S.

* * *

THE RELIGIOUS PRESS TOMORROW

Church papers mean nothing at all in the young lives of many Americans who have little or no time for the Church and its work in the world. It must be admitted that there are also a number of Church members who think that religious journals have "seen their day and (almost) ceased to be." They do not exactly see the use of trying to preserve an obsolete institution. If one were to judge solely by the size of the subscription lists, it is probable that we could not prove conclusively the fallacy of such a position. It is necessary to take into serious consideration the *quality* of the readers of the religious press in order to feel any reassurance.

The eminent journalist, Mr. Don C. Seitz, formerly manager of *The New York World*, says in *The Christian Advocate* that in the course of an effort to induce advertisers to make use of "the neglected cultural and religious weeklies," this response has continually recurred: "They are dying and they have no influence." In arming for an assault on mass advertising employed to promote mass sales for mass business, a list of 35 such weeklies had been prepared. The massed circulation of it aggregated 1,350,000 per week, but even this fair showing has failed so far to persuade the advertisers that the religious press is a "going" concern. Mr. Seitz does not agree with them. After giving a history of their work and influence in America, he admits that for a time at least many of them became merely "house organs," in which family departments disappeared, wholesome fiction was cut out, articles of human interest for the fireside vanished, and little remained in the table of contents except "the doings of the Church and its shepherds, and perennial puffs for pastors seeking better pulpits." He also mentioned the disheartening effects of timidity—not so much the fear of giving offense to the readers as the fear of offending the Board to whom the editor was responsible.

However, Mr. Seitz says that "The religious newspapers already have a great constituency, and editors 'with souls as well as penetrating pens' were never more needed than today. The conductors of the religious press have a duty of great importance to perform. He adds: 'The Church is *our one concentrated moral force*. The religious press is the one assured stability in the publication world, the one voice, like that from the pulpit, that must continue to be heard. Why still it or put on the soft pedal? Great evils are not secular. Right living is the core of human happiness; justice is its safeguard. If the religious press hesitates to become a crusading force, it has forgotten Christ. He did not fear to drive the money changers from the temple. By this it is not meant to urge that the religious newspaper should develop into a common scold. It should stand firmly and fearlessly upon sound ground. It should aim to interest its reader in itself by enlarging its views, by entertaining and instructing him; it should be varied and human in its contents. To sum up, *the religious press alone has a ready-made field. Its readers are the backbone of the land.* This being so, it has no excuse for being spineless itself. The Protestant Church did not make its way in the world by dodging. It braved many dangers. When were the tongues of those great leaders ever stilled in the face of wrongs?"

"The daily press has done wonders for human progress, but it has become too much relied upon for services it can no longer perform. By force of circumstances it has become a public utility, of convenience and entertainment, musty with Mutt-and-Jeffry, swamped in advertising, stock tables, radio programs, and movie puffery. It no longer needs to be enterprising to be successful or bold to attract attention. It is not really read. Headlines are glanced at and matters of special moment alone are coned. It is too big to be absorbed, too anticipatory in its news and comments to be relied upon or to be genuinely instructive. Its editors have to spend so much time sending early editions to press that they have no time to think, if thinking were required. At that they are on a par with their readers, who haven't the necessary time to read. There remain, however, *an abundant number of people who want guidance, instruction, and attention.* These the religious press already reaches. It should very readily meet their minds and reach more!" It is this sort of judgment by an expert which helps to fortify our faith.

* * *

HOW ONE MAN DID IT

One man can do great and mighty deeds in a community. He can build Churches, hospitals and homes for the friendless; he can do a thousand and one things to make better manhood and womanhood.

In a certain college there was an old, revered professor on the faculty—a man who influenced in a quiet way many who passed through that institution. There was one in the college who loved to be called "a good sport." He

wasted all the time he could and took pride in getting away with it. One night in the wee hours of the morning, he was dragging along the pavement and suddenly he saw this revered teacher at his desk, busily at work. He paused; in silence he watched the old man. A new resolve entered the life of the student. In tears he passed on to his room. A man really was born that night, but the man who was responsible never discovered it. Thus do we build Christian character and pure unselfishness in men.

By way of contrast let us look at another picture, taken from actual life. In a certain community there is an old, revered gentleman. He is a man of influence and wealth. The community in which he lives is one largely created by him. What he says is law. The Church he attends has for some years been handicapped because of inadequate equipment. They launched a campaign to secure funds to erect a new building and the equipment essential to proper development. He was approached to give and give largely, because men would be influenced by his gift and moved to give in proportion. It was shown to him that he was a leader in the business world, and here was an opportunity for leadership in the religious world. He listened to it all kindly, but replied that his success in life was due to strict economy and that he taught people all of his life to save. He continued by saying that he felt the Church was entirely wrong in teaching people to give, and that because it was in direct opposition to his views he could only give in a small way.

When the time came to make his gift it was small—and all the others were smaller, but in proportion to that man's gift. Others who could give in a large way measured up to his gift, but could not be moved to give beyond the example set. The result was that less than one-third of the money needed was secured, and the work of the Kingdom delayed, perhaps for years. Small men build a small world.

—Observer.

* * *

WHEN IS A COLLEGE CHRISTIAN?

Surely this is an important question, and it has been raised with increasing frequency during the past few years. Just what is it that makes an institution of higher learning unquestionably Christian? Can its real character be determined by its ecclesiastical back-ground or heritage, by its curriculum or its catalogue, by its observance of forms of worship, or by its administrative attitude and the spirit of its faculty? There are those who question the right of any colleges today to call themselves Christian, and who intimate that such a pretension is hypocritical. Others believe that our institutions are doing more than in the past to foster true religion.

In our mail today were two letters which again suggested this query. One told of an only boy away at school who has apparently had a profoundly moving spiritual experience in his college life, and his mother rejoices in the fact that she sent him to a "Church institution," where somebody was obviously interested in his highest welfare. The other letter is not so gratifying. In it a father, expressing his agreement with the advice of Daniel Webster to his son, noted editorially in the MESSENGER of Oct. 25, writes as follows: "But what is a father to do who thought he was sending his son to a Christian college and now learns that religion is so side-tracked that the Sunday chapel service has been dispensed with? As an alumnus I recall with a grateful heart the hours I spent in the old chapel, not so fully appreciated then perhaps as I have appreciated them in more mature years. What is coming over this generation when even our Church-supported colleges pull down the bars and give up the public worship of God? Does not this make the students view religion as a very minor matter?"

These suggestive letters cannot be fully answered here. We believe, however, that many of our educational leaders are sincerely studying what ought to be done in these days of unusual transition. One of the most illuminating books we have recently seen is the paper-bound volume of 114 pages, issued by the Association Press and edited by Dr. Galen M. Fisher, Executive Secy. of the Institute

of Social and Religious Research, on "Religion in the Colleges." It tells the story of the significant conference held at Princeton last February, in which over 200 delegates participated, most of them the heads of universities, colleges and preparatory schools. In summing up the salient values of the Conference, Dr. Fisher gives this appraisal: (1) As religion is not properly an activity but an attitude, not a segment of life, but a flavor that savors the whole, it must not be "compartmentalized" in our colleges, but the spirit of religion should *permeate all the life of the school*. (2) It is the character of the faculty and administration that *sets the religious note* of the institution. (3) There is no surer way to bring reproach on religion than *to tolerate second rate standards in religious instruction and services of worship*. (4) Opinions differ as to the advisability of "compulsory chapel" in the colleges, the majority being opposed to it; but for the preparatory schools it is generally favored. (5) A propagandist temper should be avoided. (6) The responsibility of the administration and the faculty to provide curriculum instruction in religion and corporate services of worship should not lead them to overlook the importance of giving encouragement to religious activities sponsored by the undergraduates themselves. Of item 4 in this appraisal we shall have more to say later. Suffice it at this time to quote the comprehensive description of a Christian college by President Erdman Smith of Ottawa University, which may be accepted as a guide and a challenge: "In my judgment a college is Christian when the institution as an environment facilitates the student's selecting the best experiences, organizing his knowledge, forming his habits, determining his attitudes, and interpreting his world in terms of the Kingdom of God. A college is Christian when the student has the aid of Christian teachers who help him to discover, develop and discipline his powers and develop his personality in terms of Jesus Christ. A college is Christian when every teacher, regardless of the subject he teaches, has a Christian outlook upon life as the background of his teaching and of his contacts with students."

* * *

THE CHURCH AND THE STATE

"Let every soul be in subjection to the higher powers; for there is no power but of God; and the powers that be are ordained of God." This is the "Christian Citizen's chapter" of Paul's epistle to the Church at Rome. It might be a good thing for us to associate this chapter with the Constitution of our country. Increased respect and obedience for the laws of our country would follow as the day follows the night. Paul taught the early Christians that they were still citizens of the State. He expected them to be better citizens as Christians, and he would be shocked if they did not assume the obligations which the State had a right to require of them. Government is "ordained of God"—so Paul teaches his parishioners. To submit to its authority, therefore, is expected of every Christian.

On the other hand, as Paul intimates, to rebel against "the powers that be," is to invite the judgment of God. Besides, real authorized government has a moral mission of the highest importance for the welfare of every citizen. Any government that crowds out its high moral purpose is doomed to destruction and death. In these days of confused and doubtful standards in every sphere of life, due to false philosophies and perverted applications of the results of science, and when a unique political situation in our country stares us in the face, it behooves us Christians to find poise and balance and sensible judgment by giving the spiritual side of life a chance to bring us back to our senses. The open Bible will help to set us straight, in rendering unto Caesar the things that are Caesar's and unto God the things that are God's.

The Christian should never neglect his duty toward the State. He should *get into politics*, with the distinct motive to improve the political situation. And a good Christian

can be counted on to exercise his duties as a citizen. It goes without saying that he should *always vote*, as his best judgment, thoroughly spiritualized, suggests to him. But it is not enough for him to vote; let him *participate in political discussion*. To do so intelligently, he should be a student of the history of his nation. He should know the genius of our government, what was in the minds and hearts of the signers of the Declaration of Independence, and what he should do today to preserve the principles of equal opportunity, political and religious freedom, and human brotherhood, that they may not eventually be eliminated from the life and spirit of our citizens. To be sure, the Christian should obey the laws and should aid, not hinder, those in authority in the strict enforcement of the laws. He has no moral right to violate any law, even though there be a law that he hates. Under no circumstances dare he connive at the violation of the law of the land. Let him use his influence to improve any of our laws in a legal manner, if there are such as need improvement. And it is the duty of the friends of Jesus to make every effort, by ways fair and square, to *elect capable and Christian men and women to fill all offices*. It is the true and only way to purify political procedure, free it from corruption, and make political life more attractive to the better classes of society. Greater than any party emblem should be the character of prospective officeholders. It will eliminate successfully selfish practices, so inevitably thrust upon us in many instances. And why should not this higher appeal for Christian citizenship be impressed upon our young people today?

Paul had no sympathy with revolutionary measures to improve the State. And the spirit of Jesus would not encourage such an attitude. For Jesus used no physical force at any time in His matchless ministry to make this a better world. Remember how He cleansed the Temple when He drove out the merchants and the money-changers. It was a disappointment to many of His disciples when Jesus would not be crowned as an earthly king. Yet the Christian religion is ever fertile ground for loyalty to State. Lest we forget, our American liberties are dependent upon New Testament Christianity. In fact, without the slightest bigotry in our hearts, we may say, without fear of contradiction, that our Constitution was framed by statesmen influenced by Protestantism. That is the explanation of religious liberty, in our native land, as nowhere else in the world. And no Protestant citizen would ever modify this law. But we should not forget a growing tendency in some places of atheistical inclinations, organized to crowd out all forms of religion. They can never become a substitute for Christianity; for it is the guarantor of the safety as well as the security of the State. Bolshevism cannot create a godless government with permanent success. To ignore the moral and religious element of humanity is ridiculous stupidity. Elihu Root was right when he said that the moral element of the universe cannot be ignored without disastrous and destructive effects. *In God We Trust*. This motto must not be limited to our coins; it must be alive in our hearts and lives.

—G. R. P.

* * *

KEEPING PRAYER GENUINE

There are undoubtedly many things to be said in favor of so-called "free prayers," but every thoughtful person also recognizes the difficulties and dangers involved. It is a question whether any man should venture to lead in public prayer without some sort of preparation, but when it is necessary to engage in this activity "extemporaneously," we should certainly begin by *asking God to make us genuine, as well as definite and earnest*. Any sort of affectation reveals a degree of insincerity, which discounts the spiritual value of the prayer. Say what we will, there is "a passion for reality" in many souls today, and they will not be helped unless they can feel that the one who prays is not merely "performing professionally," but is really communing with our Heavenly Father. It is to be feared that we sometimes forget we are *talking to God in our prayers*, and have only the audience in mind. Some-

times statements are made which are astounding, to say the least, and all sense of spirituality is lost because the language and the thought of the prayer are so bizarre and seem lacking in all devotional content.

We wonder if the late Dr. P. S. Henson was not justified in the rebuke he is said to have given to a minister who arose to offer prayer just before Dr. Henson was to preach. This minister, as *The Watchman-Examiner* reports, took occasion to give the Lord a good deal of information concerning the preacher, his record, his superior attainments, and the high place he occupied. When Dr. Henson arose to begin his sermon he said, with a twinkle in his eye, "Brethren and sisters, I did not feel at liberty to correct my dear brother while he was speaking with the Lord, but that you may understand the situation aright, I want to say that some of the things he told the Lord about me are not so."

Even if one is not moved to deny the accuracy of the statements made in some so-called prayers, the disposition to do so is undeniable. There is no part of religious worship more difficult than the duty of leading acceptably in public prayer. Most of us do not devote sufficient time and attention to the cultivation of this great art. We should spend more time in the study of devotional literature so that we may become steeped in the most beautiful and effective language of prayer.

Books are frequently appearing which will be of help to us along this line. We have been personally helped in recent weeks by poring over two books just published by MacMillans, which we can heartily commend. *Altar Stairs*, is a little book of prayer by Dr. Joseph Fort Newton, who has an exceptional gift in this great ministry of spiritual sympathy and communion. There is a peculiarly haunting and wistful quality in these prayers, like that of great music. The other book to which we refer is entitled, *Getting Acquainted With God*, and is a book of devotions for use in homes where there are children. It is by Robbins W. Barstow. Dr. Jowett said that "the natural and appointed place for children to make the acquaintance of God is their own home," and this little book will help some puzzled parents to conserve and develop this sense of God, the spirit of reverence, and the practice of prayer.

* * *

"THEY SHALL NOT PASS!"

Mr. Raskob, who said he accepted the management of a candidate in the Presidential Campaign to help rid the country of that "damnable affliction," Prohibition, is in no doubt about the effects of the election of a "wet" to that high office. He does not for one moment share the views of those who say it does not matter. In this judgment he is confirmed, he says, by the views of the much-hated and much-feared Anti-Saloon League. "The League appreciates that if Smith is elected, they are done; they say so openly." Well, writing before the solemn referendum of Election Day, we dare to prophesy that the Anti-Saloon League will continue its great work of education and agitation against the evils of intemperance and the iniquities of the outlawed liquor business long after Mr. Raskob has faded out of the political picture. From the standpoint of the friends of Prohibition, the election of a "wet" would be a catastrophe, which would make much more difficult the work of the Church and all the agencies of temperance throughout the world; but even such a desolating defeat would not mean surrender. The men and women who have fought so hard against the entrenched rum business are not weaklings. They do not propose to lose in this campaign; but even if through confused issues and the temporary triumph of partisanship over principle the battle should go against them, they have no doubt about the final issue. If Mr. Raskob thinks he is going to put the Anti-Saloon League out of business, he is due for a great awakening.

Indeed, it is the threatening increase of the potency of the Prohibition forces that so worries the unregenerate "wet" papers like the *New York World*. Shaking with sobs, the *World* blubbers that, if a "dry" candidate wins this election, "we shall have more of the Anti-Saloon League than we ever had before." This may be a very

sad prospect for the rum-hounds to contemplate, but it is not a cause of sorrow for Christian men and women who are unalterably opposed to the saloon and all it stands for.

Dr. S. Parkes Cadman has well said, "The Churches demand that political and legal equivalents for their ethical ideals shall be found and are inclined to force the pace of their legislators and executives in this direction." When moral matters are at stake, when that which they in good conscience believe to be law and order is challenged and when they are convinced that the institutions of American freedom are under assault, the Church and pulpit "will not retreat, they will not be intimidated, and they will be heard." "They cherish their inalienable liberty to interpret public policies and institutions in the light of the Christian Evangel." They are bound, whatever the criticism and misrepresentation, to enter vigorous protest when civic righteousness falters. The enemies of Society "shall not pass!"

* * *

The Parables of Saged the Sage

THE PARABLE OF SANITY

There was once a place of the kind where those are Detained who are afflicted with Disordered Minds, being such as aforetime were thought to have been Possessed of Demons. And a Visitor inquired of one who abode within, saying, Why art thou here?

And he that was detained in that place said, I said everybody else was Crazy, and everybody else said I was Crazy, and they outvoted me.

Now I smiled when I was told of this, and I said, A man with such an Excellent Fancy showeth at least one sign of Sanity, and as for the residue of mankind, there is evidence enough that they act Crazy whether they be so or not.

And I spake with the Superintendent, and he said, There be no sure signs of detecting Insanity; neither do we count it possible to divide men into two classes and say of one, These on the right hand be Sane and they on the left are Insane. We are all of us more or less Crazy.

And I said, I have often thought that thou and thine associates had locked up the Wrong Ones.

And he said, Not altogether so, but the major part of the ones we ought to have be still on the outside.

And I said, The Ancients have taught me that it is most desirable to preserve a Sound Mind in an Healthy Body.

And he said, The Ancients were dead right. And he who keepeth himself in Good Health, and hath a Job that doth preserve his Mind from grinding too hard upon its own millstones, and who feareth God and behaveth himself is usually a safe man to keep on the outside. But if all the Insane were shut up, I know not which side of the bars I should be on.

And I said, My heart goeth out to that Humorist who had complete confidence that the rest of the world was Crazy but who was outvoted. I think that he was at least Half Right.

And the Doctor said, Yea, and if he will sufficiently cultivate that sense of Humor which thou dost so justly admire, I am in hope that within a few months we shall send him out where he can vote with the Majority. For a cheerful sense of Humor is as good an antidote for an unsound mind as a man might desire.

And I said, I have often been chided for mine own love of Humor, but if I have any mark of Sanity that is it.

And he said, Live righteously and simply; drop thy worries outside thy bedroom door; trust God and laugh heartily, and thou and I shall never enjoy an intimate acquaintance.

And I said, Much as I should prize thine acquaintance, I propose to follow thine advice.

HOME MISSION DAY MESSAGES

OUR GREATEST TASK

By Rev. Alexander Toth, D. D., Professor of Hungarian at the Educational Institutions, Lancaster, Penna.

Education is everywhere the greatest task of humanity, but for us, Hungarians in America, it is a manifold duty and of the utmost importance. We owe it to our family life, to our Church life and to our national life.

It is, indeed, a sad life, the life of the immigrants in their new country. All the immense differences of the two hemispheres are present and in constant tragic collision with each other in every home of the pioneer parents and their children born here. The two generations are living in two different worlds. The father and mother are still living in their old country, in their memory of the cherished past. Everything in their forsaken home is dear and more-liked than the things of the new world. It is especially so in such cases where the cultural and historical knowledge of the achievements in the thousand-year-old life of their nation adds to the sadness of the tragedy of being uprooted from that life and being transplanted into a new and entirely different soil. On the other hand, the children learn to speak and to love the language of their native country, and after they have learned it they do not want to speak the mother tongue of their parents any more. Here comes the first bitter feeling of the parents—the mourning over the inevitable loss of their former nationality. Soon the children will discover how much more advanced everything is around them than around their old-fashioned parents. They may still wear pieces of their old clothes; they appear strange or even ugly. Sometimes the child, lacking all ground of solid judgment in this matter, will even be ashamed of having such parents. Their life and mainly their thinking become widely separated from each other, and a peculiar estrangement takes place between parents and children. This is the worst in such cases where the children do not know anything about the abandoned old country, and all they hear about it is a poor representation or even a misrepresentation of facts, as that in a geography book of the public school of Buffalo, in which I read the following paragraph, as the entire information about our old country: "Hungary is a fertile country with much agriculture and its inhabitants belong to the yellow race."

What is the result of such a situation? In many cases tragedy. The gap between the parents and the children becomes always wider, and where there is no common understanding and mutual love the children run away from their home, which has lost its charm to them. True, such

cases are extreme, but I have seen them.

How much more human and how much more truly American it would have been to convince our youth that the contribution of their parents to America is really precious and highly esteemed! Not only their capacity for manual labor, but also their talent, and higher qualities are also welcome to this great land, which became the first on the earth because every immigrant race contributed more or less, but they all contributed to its unique formation. America is a product of immigration; this most vital source of her greatness must always be remembered.

The most effective way to harmonize the American with the immigrant, the parents with their children, is **EDUCATION**. But instead of a narrow-minded, one-sided, unsympathetic education, we urge a two-fold, broad and essentially human education, which teaches the children to honor and appreciate the land and culture of their parents, and this very fact compels the parents to honor and love the country of their children. A jealous, suspicious America will never gain the sympathy of the newcomer; he will rebuke and refuse all intolerance and racial or national hatred, which, no need to say, is entirely un-American also. But he is inevitably overwhelmed by the liberal and magnanimous appreciation of his previous life and its assets, and gives himself over entirely and without reserve to his new country.

This is why our immigrants should not meet with any prejudice when they teach their children their own tongue first. The only way to teach these children the foreign tongue is to teach them before they enter the public school, where plenty of opportunity and time is offered them to learn the English language. The knowledge of that foreign tongue will not hinder them in acquiring the English and will be an asset in later life, sometimes even a means of livelihood, but always the great channel of family happiness. Over and above their language our conservative Hungarians cherish the treasures of their one-thousand-year-old history and culture. Even here they are anxious to cultivate those memories of centuries. This is a self-conscious behavior; they feel that they came not with empty hands; their culture is an unknown but a precious asset to be used by the entire humanity. Being what a distinguished American termed, "the Europeans most similar to Americans," they are convinced that they will be better Americans if they keep their whole personality and give to America their whole heart, so full of love for liberty and all the ideals which are equally fundamental in Hungary as well as in America.

Thus it was fundamentally for the sake of the family life that the Church came to

the rescue with her special educational system. Its first units were the summer schools, the Daily Vacation Bible Schools in this land, as Doctor Souders used to say. These schools were not hostile recruiting stations of a disloyal anti-Americanism, but in reality they were sympathetic life-saving experiments to gather what still can be saved from the ship-wrecked family life. This was the reason for introducing Hungarian history, geography, reading and writing, songs and poetry as subjects in these schools. And the Church followed the line of her interests only when she developed this system into the higher institutions of learning, establishing the Hungarian education in our largest college and seminary, thus assuring the continuous service of Hungarian leaders to their next generation. After the English, French, German, Italian and other languages, now the Hungarian also has a place in our educational system, and thus an active part in the up-building of America, where the cold and even hostile reception of bygone days gave away to patience, understanding, sympathetic appreciation, nay, even to recognition on equal basis.

We feel it is our sacred duty toward humanity and the Kingdom of God to bring into closer understanding the two nations to which we feel ourselves obligated. We want to enrich this new country of ours with all the spiritual treasures the Hungarian nation ever produced, and by this we want to gain the sympathy of this glorious nation toward our unknown or misrepresented Magyar race. This is the task of the present, of this transition period, to which the future generations do not belong any more.

It is highly gratifying that in this greatest task of ours our own Church is the most potential helper. It was our Reformed faith which saved Hungary and her liberty and constitution during the persecutions of Rome and the Hapsburgs; without that the Magyars might have been annihilated long ago. It is this same faith again which conserves our best treasures here in America also, and we can never be sufficiently grateful to our dear Reformed Church in the United States, which helps us so magnanimously in the pursuit of these ideas.

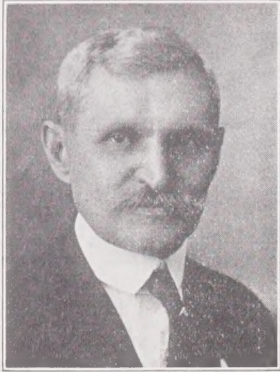
OUR HUNGARIAN WORK

By William Toth, Lancaster, Penna.

The affiliation of the Hungarian Reformed Churches in America with the Reformed Church in the United States may indeed be regarded as the working of Providence. Two groups of two sturdy, powerful races identified their interests in this merger. This Nordic and Hungarian element of mankind, fate in her whimsical course often brought together in times past, either



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as friend or foe. Our present relationship is undoubtedly one of friendship and, as members of the historic Reformed branch of Protestantism, we united in the name of the highest type of friendship imaginable, even in the friendship of Jesus Christ. Whatever circumstances may have alienated us one from another have been dissolved in that most potent of solvents, the love and faith of our Master. In our precious heritage of the same faith and in our common kinship of destiny we are conscious only of what Walt Whitman called "the dear love of man for his comrade, the attraction of friend to friend." Bound together in this feeling as one Church and brotherhood we today face the beckoning future with our hands clasped and our hearts lovingly alert to one another's welfare.

In recent years it was the lot of our Reformed Church in the United States to lend a helping hand to the Hungarian brethren in the faith. She did not linger in manifesting her love, in answering the Macedonian call. Flushed with enthusiasm over a vision of real service she reached across the ocean, she consoled the hearts that were stricken by the unspeakable cruelties of war. Then she looked about here at home and found our Hungarian brethren almost heartbroken because of the necessity of severing from the Mother Church abroad. She forgot her own burdens and merely saw the great distress which befell the Hungarian Reformed Churches in America, which once she had cradled in love and then entrusted to the sister Church abroad. At the sight of trials and suffering the first love was awakened and found concrete expression in the unanimous act of reassuming the role of companion and guide. Indeed at the termination of the last war the Hungarian Reformed Church stood alone in this country, still young and impressionable, whom one careless step might have led astray, but the Reformed Church in the United States, having developed in the crucible of a similar fate, pointed out a way, which we believe is the right one and the only one toward growth in the service of our people.

I wonder, when our Reformed Church determined to stand by the Hungarian brethren, did she recall somewhat the lonely fortune of her forefathers in those rough pioneer days? Did she see their struggles, their disappointments, their hardships? Did she feel the painfulness of their endeavors to adapt themselves to an altogether new view of the world? Did she realize the terribleness of children falling away from the family because, fed by a different Motherland, they were impatient with the sentiments and interests of the parents? And did she in the face of this

realize that the present fate of our immigrant Hungarians is precisely similar? Did she know that in the deepest sense there is a "destiny that makes us brothers?" It must truly have been a profound understanding and sympathy that prompted her to espouse the cause of Hungarian work. It is also this understanding and sympathy which constitutes an assurance of a happy and prosperous future.

I feel deeply convinced that the Reformed Church did not embrace the fortune of the Hungarian Churches in vain. Thus far she could but speak faint words of appreciation. The time is fast coming, I believe, when she will be in a position to show actual deeds of appreciation. Our older generation even now is speedily tending toward a full devotion to the Reformed Church and is beginning to be convinced that affiliation was the only solution to the problems that confront the Hungarian Churches. Our younger generation scarcely knows any other devotion. Our young people's conferences in Cleveland two years ago, and in Homestead this past summer, bore convincing testimony concerning the real, conscientious religious resources of the younger generation and to many of us they constituted a most encouraging assurance of a future. And this fact is all the more promising when we consider that to lead the younger generation in the spirit of the times and of this nation there is slowly growing up from Hungarian students at Lancaster a body of men who shall be properly trained and fitted to work with the new generation. With modern tools and with facilities of fresher and more intimate contacts, we truly face an alluring task of producing intelligent and devoted citizens of this and that greater Kingdom, which is our fervent hope. Pooling our resources and each contributing its special genius for the common good, we may confidently look forward to material gains in the extension of the borders of our common Master's Kingdom in this greatest country on earth.

SOME RELIGIOUS CUSTOMS AMONG THE HUNGARIANS

The Hungarians are a very devout people. They love their Church and all that it stands for. All things pertaining to the Church and Church property must be dedicated, and consequently a Church dedication is a notable event. Usually a number of beneficial organizations are invited to the occasion and a parade is formed in which various banners and flags are displayed, and the whole procession sweeps into the Church and crowds it to its capacity. The Churches themselves are generally of a Churchly type of architecture. They are usually well located, with a parsonage in connection or by the side. A Church would hardly be considered complete without a steeple and a bell or bells hanging in it. The poet who wrote "The Bells" might have gotten inspiration from the ringing of the Hungarian Church bells, for they ring their Church bells three times. Three is their national number. It is interesting to note that none of their Churches in America is named by a saint. A Church named by a saint would be too suggestive of Catholicism. The name of the place is sufficient to designate the Church. This is also the New Testament way of naming Churches—the Church of Ephesus, the Church of Laodicea, etc. The interior arrangement of the Church is very simple and dignified. Great prominence is given to the pulpit. Usually this is located in the center on the side of the Church, not at one end. You would not find such a thing as a corner pulpit in our Hungarian Churches. A pulpit in a corner would not give it sufficient prominence. The pulpit is central. It is always elevated. The Hungarians believe in a prophetic ministry, although the priestly element is not wanting. The pulpit is usually



Rev. G. Takaro, D. D.
President of
Hungarian Eastern
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enclosed, not open like in many of our American Churches. There is no altar, but a Communion table covered with fine cloths. There is also a baptismal font. Flowers are usually found in profusion, especially on great occasions. Many of the Churches have pipe-organs, but one seldom sees a piano or another musical instrument in the Church. Many, indeed, have no musical instrument whatsoever, and yet the singing is of a very high order. How they do sing! The tunes are the old Church tunes, the chorals coming down from the time of Venerable Beza. Very few hymn books, however, are in evidence. The dictator gives out the lines of the hymn and everybody sings. The arrangement of the pews is likewise interesting. When the pulpit is in the center the pews face in that direction, which means that one-half of the audience faces the other half, the men at one end of the Church and the women at the other. Where the pulpit happens to be at one end, with a center aisle, the men sit on one side and the women on the other, and the children are gathered up front near the organ. The people enter the Church in a very reverent and devout manner. They stand at their places and offer up their silent prayer, the men usually holding their hats before their eyes. The service opens with the singing of a hymn, known as the "gathering hymn." Towards the close of this hymn the minister, robed in a "palast," enters, the congregation rising as he approaches. Then comes the opening hymn, the congregation meanwhile standing. The minister goes to the Communion table, offers a brief, silent prayer, pronounces the invocation and reads the Scripture lesson, during which the congregation remains standing. Then follows the main hymn. The prayer is always offered in the pulpit, the congregation standing and joining in the prayer by quietly repeating the words of the minister. All are in a most reverent attitude, with folded hands and closed eyes. Then follows a brief hymn, supposed to be in harmony with the sermon. The congregation stands during the reading of the text, which generally is not simply a verse, but a passage or paragraph of Scripture. The sermon is usually of an expository character. Very frequently it deals with current events which affect the life of the Church or the nation. The sermon is followed with a prayer, concluding with the Lord's Prayer, which also closes the prayer before the sermon, so that the Lord's Prayer is repeated twice at each service. Then follows the benediction, after which the closing hymn is sung, when the offering is also lifted, and while the hymn is still being sung the congregation begins to pass out of the Church, the children first,

then the girls, then the married women, then the boys and the men, and last of all the Consistory and the pastor, all offering a silent prayer while standing before their pews.

The sacraments are highly honored. Most of the baptisms take place in the Church. The child, in long, flowing dress, is brought up to the baptismal font by the sponsors. The god-mother is usually attended by the nurse or mid-wife, who loosens the cap on the child's head and then the sponsor holds the child over the font while the minister pours water from a pitcher over the child's head into the font. This form of baptism we call *affusion* instead of *sprinkling*. The young people are instructed in the fundamental principles of our religion and are taken into the Church by the rite of confirmation, which is always a significant step in their lives. The celebration of the Lord's Supper is of great significance in their religious life. They celebrate it on every outstanding Christian festival, such as Christmas, Easter and Pentecost. Usually they celebrate it six times a year. Where the congregation is not too large they all come forward at one time, surrounding the Communion table and extending down the main aisle, and if necessary up the side aisle. The officiating minister follows the line and distributes the elements. They have no individual cups; they still take the wine out of a common cup. They use ordinary bread, but in some instances wafers are also used to accommodate the Lutherans who may wish to commune.

Dr. Edward A. Steiner has this to say about the Hungarians: "Seldom have I found among foreigners such loyalty to the Church. The Protestant Hungarian, is, as a rule, better educated, morally on a higher level, and in America more quickly assimilated than his Catholic brother." —From "Glimpses Into Hungarian Life."

HOME-LIFE AMONG THE HUNGARIAN PEOPLE

Let us go into the homes of these people. There is something characteristic about these homes. Many of them are enclosed by a fence, and we enter through a gate, which seems to indicate the rural spirit that still remains. The houses are usually well kept. When we enter them we find that they are clean and well furnished. The Hungarian people are strong on color. The rugs and tapestries and hangings, the paper on the wall, all are of a rich color. The walls are usually decorated with pictures, many of which are of a historical character. Portraits of great heroes, like Racozi, Kossuth, Boesky, Zrini, are found in many homes. Practically every minister's home has a picture of John Calvin. Pictures of the great Hungarian poet, Petofi, the 100th anniversary of whose birth was celebrated for six months in Hungary last year, are fre-

quently displayed. An air of hospitality prevails. You are always offered something in the form of refreshments. One feels instantly at home. Usually a piano, an organ or some musical instrument is found there. Many of these people have musical or dramatic ability. In some families the parents and the children can play a variety of musical instruments, and they spend their time singing and making music. The table is always well supplied.

AN AUTUMN CANVAS

The air was clear and crispy cool,
'Twas a wonderful Autumn day,
We stood by a crumbling balustrade,
And gazed o'er the hills away.

O'er hills that were splashed with
splendor

By the brush of the Master's hand,
Transforming peaks and valleys
Into gorgeous fairy-land.

Russet, amber, and golden brown,
With dashes of flaming red
Where venturesome creepers with
foliage aglow
Crept over a tree that was dead.

Above it all spread a canopy
Of brilliant sapphire blue,
Where drifted clouds of downy white
That were tinged with sunset hue.

Ah, naught but the hand of an
artist
Who was regal and divine
Could paint such a glorious picture,
Perfection in every line.

Methinks He is teaching a lesson
With the gorgeous array;
He would have us just as brave and
fine
When we reach Life's Autumn Day.

—Grace M. Poffenberger.

They are good liver. They eat rich, substantial food and an abundance of it. One seldom finds butter on the table because the other food abundantly supplies its qualities. Soup is a favorite dish at their principal meal. It is not unusual to find two or three different kinds of meat at the same meal. The proverbial Hungarian Goulash is in evidence, which, however, is different from that which is offered in American restaurants. There is also stuffed cabbage, fried chicken, pork, paprika, fish, retes and many kinds of pastry. Before the days of the 18th Amendment wine was the favorite beverage in connection with their meals.

In true apostolic fashion, the minister is especially "given to hospitality," but his

people co-operate with him in making this possible. Let us imagine ourselves to be guests for a night in a typical Hungarian minister's home. We shall find our room all ready for our comfort. Everything is arranged for our convenience. The bed is immaculately clean. If our visit is during the winter time, we shall find the old-fashioned feather bed, which is used for a covering, and it is usually one-fourth too short. The principal pillow covers at least one-third of the bed, and on top of it is another small pillow, about twelve inches square. These pillows and coverings are constituted of the finest goose-down and feathers. It is getting close to eight o'clock in the evening, and it is their dinner time. They do not eat as early as most Americans do. When we are ushered into the dining room our eyes behold a well-laden table with spotless linen. A beautiful center-piece, richly embroidered in brilliant colors, covers the entire length of the table. At the head of the table sits the guest of honor, and the minister sits at the other end of the table with his wife by his side. The children, if there are any, and in the majority of cases there are a goodly number of them, are at their places. In some instances they have a table by themselves in the same room. Generally there is also present the Curator, who is the chief elder in the congregation, and he relieves the pastor by attending to the more material features of the feast. Sometimes other members of the Consistory are present. There is an abundance of help in the kitchen. Usually the good women of the congregation come to the assistance of the pastor's wife on such occasions. After the blessing has been asked, the meal is served in courses: soup, pickles, fried meats, stuffed cabbage, seasoned with paprika, roast chicken, vegetables, pastry and coffee. There is all the time for social fellowship. No one is in a hurry. There are no other appointments for the evening hurrying us away. But at last we are done eating and now every guest shakes hands with the pastor and his wife and the members of his family, to express gratitude for the bounties received. The children kiss the hands of father and mother in grateful recognition of what they have received at their hands.

"The cheerful supper done . . .

The parent pair their secret homage pay,
And offer up to Heaven the warm request,
That He, Who stills the raven's clamorous nest,
And decks the lily fair in flow'ry pride,
Would, in the way His wisdom sees the best,
For them and for their little ones provide;
But, chiefly, in their hearts with grace divine preside."

—From "Glimpses Into Hungarian Life."

The Local Church in Relation to Civic Righteousness

(This address, given by Elder Fred W. Diehl, of Danville, Pa., at the meeting of Eastern Synod, is published by request.)

There was a time when it was said that "to be a Roman citizen was greater than to be a king." If the citizens of ancient Rome so regarded their citizenship, how, may I ask, should the citizens of this great nation regard the value of their civic privileges?

Today in America, where citizenship is far more valuable than it ever was in Rome, there are, as we observe, entirely too many people who apparently place little or no value upon the privilege they have of being American citizens. We are enjoying such prosperity—such freedom—so many material advantages and pleasures,

that we entirely forget at what price these present day conditions were obtained.

President Lewis, of Lafayette College, in a very striking way called our attention to the comparatively short space of time which covers the span of our country's history. Many of our citizens—especially those under 30 years of age, have already forgotten the days of the World War and the issues then at stake. Comparatively few of our citizenry ever think of the Civil or the Revolutionary War days, and the great questions of civic liberty which they determined—to say nothing of the struggles through which ancient and medi-

eval peoples have passed, and in which many are still engaged in this age-long struggle of the masses to acquire some measure of personal freedom.

To be a citizen of a Republic is a serious matter. The great rights which such citizenship conveys, involve far-reaching obligations and wonderful opportunities, the performance of which—and this performance is simply our civic duty—should be regarded as an inseparable part of our religion.

Every citizen in this Republic of ours receives from the government: 1. Security of life; 2. Protection of property; 3. Oppor-

tunities for a free and liberal education; 4. Freedom of Speech; 5. Liberty of conscience and worship.

In return for these gifts, every citizen of this Republic owes the government: 1. His financial support; 2. A reasonable portion of his time, for the performance of civic duties and service; 3. The regular casting of his vote at all special and general elections; 4. The acquiring of intelligent information regarding public officials and measures; 5. His influence in promoting the best things in political life.

Prior to the enactment of the 18th Amendment we heard, and occasionally since that time we still hear, the protest, "Let the Church keep out of politics." Who were, and who still are, the persons who voice this protest? Have you ever known a man whose record was clean, whose work has been commendable and who stood for civic righteousness, who opposed the participation of the Christian Church in civic affairs? The saloon-men, the dive-keepers, the bootleggers, the gamblers, the men and women who make personal gain from the ruining of the youth of our land—of course they want the Church to keep out of any activity which will interfere with their personal and selfish interests.

I recall that, prior to the passage of the 18th Amendment, some saloon-keeper was given credit for saying that W. C. T. U. meant "Women Continually Troubling Us." A splendid testimony, was it not, of the work done by the Women's Christian Temperance Union?

Certainly you will agree with me that it positively is not only the business, but the duty of the Church and its members constantly and everlastingly to trouble local, and State, and national evils, to such an extent that they will not only know, but

TWO ROADS

In years now gone I heard a call,
A call to the "Open Road;"
I followed it o'er hill and dale,
Away from my heart's abode.

I heard the shout of the travelers
'Mid the hurried, laughing throng,
As they gaily followed the winding
path
And sang life's lilting song.

I followed far and I followed long,
Yet my heart was sad and lone;
But now I have found true peace at
last
In Love's sweet shrine, my Home.

—M. D. T.

fear and respect the influence and power of the Church.

The ideal of the Roman Church is that it may rule the State by placing its people in State offices. The ideal of the Protestant Church should be to rule the State by the infusion of its spirit and principles into our civic and political life.

In achieving this idea, it becomes a part of the function of the Church to educate, inspire and direct its members in such ways as will better fit them for the higher duties of citizenship. The preacher, the teacher, the Christian, none of us have any excuse for being silent on so important a matter.

Every citizen of this country owes to her the necessity of being enrolled as a member of a political party. Every Christian citizen, however, owes it to his Church

and the things for which it stands, that he or she put ahead of partisanship the fact that first and foremost he or she is a Christian.

President Hayes once said, "He serves his party best who serves his country best." A sure way to destroy any party is to put into office a member of that party who by his life, and his administration of the duties of his office, brings disgrace upon the party he represents.

Not only, however, must Church members vote right, but they must enter into the civic life of their country, that they will help write party platforms and select proper party candidates.

Where, may I ask, can we find a group of men and women more capable of presenting the truth regarding the political issues of the day, than the ministers of our Christian Churches, and the Church and Sunday School officials, teachers and leaders, over whom they preside? Surely our people have the right to expect us to be able and willing to supply them with the truth on these matters. Religious leaders, because of the positions they hold, and the ability and knowledge which they possess, must be in a "conspiracy of love" to Christianize the home life of their communities by example, precept and organized effort.

You are, I am sure, familiar with the words of Abraham Lincoln when he said: "Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in schools, in seminaries, and in colleges; let it be written in primers, in spelling books and almanacs; let it be preached from the pulpit, proclaimed in the legislative halls, and enforced in courts of justice. In short, let it become the Political Religion of the Nation."

My Faith and My Hope

A. E. TRUXAL, D. D.

XXI—ON DEATH AND THE RESURRECTION

All men die. Why? Because death belongs to the whole order of life upon earth, and man is a part of that order. The plant grows, produces its seed, then dies. The animal lives, produces its offspring, and then dies. Man pursues the same course. He, too, comes, lives, dies, leaving his sons and daughters behind. The individual lives his allotted time, wears out, and dies. The body goes into dissolution and returns to the elements of the earth from which it had been taken. This is natural, physical death.

If a man die, shall he live again? The human mind and heart answer, yes. There is an indestructible conviction in the depth of the human being that he will pass through death unto life. Man has a consciousness that he has come from heaven as well as from earth; that he is not only connected with the order of the earth, but is also connected with God and eternity. And for the Christian this conviction is confirmed by the teaching of Jesus, Who declared positively that "if a man die, yet shall he live." And further He affirmed that through death He would pass into the Father's house, and that His disciples should come there also. And after His death He showed Himself alive to His followers, convincing them beyond the shadow of a doubt that there is life after death.

I do not believe in the immortality of the soul so much as in the immortality of the person. To speak of souls living is too suggestive of ghosts, or of the shades of death of ancient mythology. In personality are involved both soul and body, life and a form of life. This does not include

the corpse. The body of flesh and blood connects us with the earth. When we pass out of the present order, that body becomes a corpse and perishes forever. The life of the person forms a new body for itself, to adapt it to the new world. The person will not remain unclothed, but will be clothed upon again with what St. Paul called "a spiritual body." When we waken with the sinful "earthly" disposed of, the life for the new world may be small and weak. It may require much purging before it can properly enter upon its new sphere. We may need our friends who have gone before us for leaders and guides. We may indeed be required to pass through what may be called a childhood period before we can become fully established in our new home. These are speculations, but it does not injure us to speculate some. I do not believe that through death we will suddenly be transformed into glorious saints fit for the highest heavens. We find no intimations anywhere in this world of magical operations performed by God and I see no reason why we should expect Him to perform such in the world to come.

If the dead are living in some other sphere, why do not some of them occasionally reveal themselves to us in order that we may know that they are not dead, but alive? We are told that the chosen disciples saw Moses and Elijah appear to the Master on the mountain and heard them hold communications with Him.

Jesus appeared quite a number of times to His disciples after His death and burial. And a number of years later He appeared to Saul on the way to Damascus and had a conversation with him. And since the days of the apostles down to the present time, there have been hundreds of cases of

apparitions of the dead seen by the living. The people in general have no confidence in such reported apparitions. They regard them as deceptions of the eye or illusions of the mind. But why may not some occur in reality? It affords me pleasure and is a source of comfort to me to believe in the possibility and in the actuality of some such manifestations.

Within the last few years a few students have committed suicide with the avowed purpose of appearing to their friends afterwards, if such a thing be possible. But it is evident that all such compacts must necessarily fail. Such revelations cannot be brought under compulsion of plans and bargains.

Heaven

Our thinking is bound by the categories of time and space. Heaven may be a condition free of such bondage. But our conception of it must necessarily involve the idea of place. God is one God. The world is one world. In this world are millions of bodies billion of miles apart. What we see is the material phase of the world. Within it there may be various spiritual spheres which we in our earthly state cannot apprehend. God is in this world and heaven is in it, though we cannot say "lo, here," or "lo there." Jesus said in His Father's house are "many mansions." The great world is His house in which the Father dwells. The mansions are so many that they cannot be numbered. The earth is our first mansion. Through death we pass into the next one. There may be not simply seven, but seventy times seven heavens. There no doubt is abundant provision made for the endless grades of persons that pass over.

In the article of death a great change will be wrought in us. Stripped of the purely earthly, the heavenly balance may be small when we first enter our new abode. It is not likely that we will begin in high place. Some of us will probably be assigned very low positions. Will it be a state of rest? We may no doubt be relieved of many of the burdens of this life, but inactivity and uselessness would not lead to happiness. Some persons in this world are mere parasites. They do not earn their own living. I imagine when they pass over they will be placed in the

lowest basement of the next mansion and be compelled to work up. "My Father worketh hitherto," said Jesus, "and I work," and it no doubt will be the province of all persons engaged in God's world to work, each in his own way. Each one no doubt will be challenged to employ his gift for the enhancement of the common welfare.

I do not affirm dogmatically what I have written. My views are the result of my meditations based upon the principles of life and upon the operations of God in the world as far as they can be apprehended

and comprehended. They are a source of comfort to me. They may not have the same pleasing effect upon the reader. Let him work out his own views, such as will bring peace and joy to his heart. We will probably be very much mistaken in many things. What the future has in store for us may be learned only by experience.

"We speak of the realms of the blest,
That country so bright and so fair,
And oft are its glories confessed;
But what must it be to be there!"

Religious News from Continental Europe

BY PROFESSOR PHILIP VOLLMER, PH. D., D. D.

Annual Meeting of the Huguenots

In August the annual meeting of the German Huguenots was held at Magdeburg. Services in French and German, business meetings and social gatherings were held and were well attended. It was decided to publish a monthly paper in the interest of the association. The Huguenots are the descendants of the French Reformed people, who about 230 years ago were persecuted in France and found refuge in Germany and other Protestant countries. All of them have been absorbed by the German people, but quite a number of the better educated classes, still use the French language in their services, and enjoy high respect in Germany.

The Catholic Center Party Losing Ground

Encouraged by pope and hierarchy the Catholic Germans have maintained a special political party since 1871, known as the "Center Party" ("Das Centrum"). They represent the viewpoint of Romanism in the government of the German Republic, and being backed by the priesthood they exercise considerable power. But recently the party has been losing ground and a Jesuit writer complained recently that about three-fifths of the Catholic voters belong to other parties, especially to the Socialists.

Female Preachers in Germany

The female preacher has won the day in Europe, not only "in principle," as the diplomats usually say, but also in practice, while in America many denominations are still hesitating. In Reformed Switzerland there are already about thirty fully or partially ordained ministers of the gospel. The Reformed Church at Muhlhausen in Alsace has recently called the 25-year-old female theologian, Miss Marie Seller, to superintend the social service work and preach regularly in one of the city Churches. In Prussia, definite rules and regulations for female ministers have been recently published. They must pursue the

same studies as the men—full college preparation (in Germany called "Gymnasium") and a four years' theological course. Yet some limitations are still put upon the ladies. They may teach and also preach, but they are excluded from "the pfarramtlichen Gemeindepredigt," and from officiating at the Lord's Supper. (How cautious some governments are!)

Visit Scenes of Luther's Work

More than 1,700 Lutherans on two special trains recently made an excursion from Berlin, Germany, to Wittenberg. Under the Luther oak at the Estor gate of the city, the mayor received the visitors with an address of welcome. Later the visitors attended a service consisting of prayers, addresses, and the singing of hymns, and were conducted on a tour through the Luther house, the Melancthon house, and other places of historic importance in the city. In the evening prominent pastors and professors addressed the group during a celebration at the Castle Church.

Catholic Eucharistic Congress

Scenes of splendor and fervor unparalleled here marked the Eucharistic Congress held at Sydney, New South Wales, in September. A dense crowd surged around the cathedral all day. One hundred and twenty Archbishops, Bishops and other prelates, with laymen holding papal knighthoods or decorations walked in a stately procession from St. Mary's grounds to the main entrance of the cathedral. As the scarlet-robed figure of the papal delegate passed, thousands dropped to their knees or bowed their heads to receive his blessing. The papal bull for the congress commented on the value of the congresses as helping to perfect the Christian life and to lead the people to more frequent reception of the sacrament. Archbishop Kelly in his address of welcome emphasized the strictly religious character of the proceedings. He greeted the papal legate and the other Church dignitaries, whom he especially welcomed to Sydney and to the congress.

Last year a similar congress was held at Chicago. As to its real essence, the occasion is intended as the glorification of a piece of Communion bread which the Catholics believe has been changed into the very body of Christ through the blessing of the priest.

Church Censures Queen

Deep regret that Queen Wilhelmina, of Holland, had desecrated the Lord's Day by awarding prizes on Sunday to the winners in the Olympic games was unanimously expressed by the wardens of the Amsterdam Christian Reformed Church. They decided to inform the Queen of their opinion in a letter. It is said this is the first time that an individual parish has ventured to censure the Queen.

Progressive Jews Assemble in Berlin

In mid-August there assembled in Berlin, in biennial session, the second conference of the world union for progressive Judaism. Representatives from the United States, Great Britain and Germany, where liberal Judaism is strongly entrenched, dominated the number of delegates. Other countries, where liberal Judaism is not as thoroughly organized, were likewise represented. There was a unanimity of opinion on the proposition that the future of Judaism rests in the liberal wing, that something must be done to combat the apathy and indifference toward Judaism as a religion, and that, in Judaism at least, union need not mean conformity.

Germans to Drink Mily and Keep Sober

Berlin, Sept. 6.—The Federal Railway Administration has ordered that milk markets be installed at strategic points to enable railwaymen to quench their thirst. The Administration will soon send out a special train to show the workers graphically the injurious effects of drink and the necessity of abstinence. The Administration said that in view of attempts to improve the speed of trains it was absolutely essential that workers be sober.

An Adequate Constitution for the Reformed Church

A paper by the REV. CHARLES E. SCHAEFFER, D. D., read at the Spiritual Conference at Lancaster, Pa., Aug. 1, 1928

(The Executive Committee of General Synod requests that it be published for information and discussion)

(Continued from last week)

It will be noted that heretofore the committee appointed were limited to Synodical representations. This overture of Lehigh Classis was referred to a special committee, of which Dr. Thomas J. Hacker was chairman, the same to report three years hence. At Baltimore, in 1902, Dr. Hacker presented his report, which was discussed, then recommitment with instructions, and adopted in its final form. Now a committee of five was appointed consisting of Drs.

George W. Richards, John H. Sechler, Martin Vitz and Elders John W. Apple and Horace Ankeney. This committee was instructed to present a first draft to the Classes for criticism and suggestion and then present a final form to the next meeting of General Synod. The committee reported through its chairman, Dr. Richards, to the meeting of General Synod at Allentown in 1905. In the preliminary portion of the report of the committee it stated that it did not seek to prepare a new Con-

stitution, that it followed in the main the outline and principles of the Constitution of 1846, that it had sought to bring ecclesiastical rules and regulations up to date, that it had received over 739 suggestions or criticisms from Classes on the draft submitted to them, and that it presented as nearly perfect a document as could be prepared at this time.

The work of the committee showed that the most important changes were to be found in Art. 15—on the offices of the

Church; Art. 49—on Deaconesses; Art. 70—on the supply of the pulpit in case of a vacancy; Art. 90—on the Executive Committee; Art. 180—on the Judicial Committee. With marked unanimity the General Synod adopted the report and referred the subject-matter to the Classes for approval.

The General Synod at York in 1908 learned with pleasure and relief that the Classes had officially and finally approved the same and it was then that the President of the General Synod, the Rev. Dr. J. Spangler Kieffer, had the honor and authority to declare what others before him had desired to do, but were let hitherto, viz., to pronounce the new Constitution in force for the Reformed Church. It was a signal achievement and marked another era in the Reformed Church.

Twenty years have passed since that time. During these years we have been governed by this instrument. In the meantime four amendments have been added. A number of interpretations and elucidations of various Articles have been made, which deliverances are embodied in the official Minutes of the General Synod.

The question now arises—Is the Constitution adequate for our present day Church life?

Looking back over a score of years we may note the development which has taken place in our Church life and activity. The impact of many intellectual and spiritual forces have been making themselves felt in the life of all denominations. So radical and so rapid have been the changes wrought in these years that we sometimes fail to appreciate their significance. The minds and hearts of pastors and people have undergone a thorough transformation. There is a new world conception, a mental and spiritual reconstruction. There has been a shifting of emphasis; matters that were once deemed to be of paramount importance have been relegated to a more subordinate place, while others of apparent less significance have been brought to the fore. Some of the great movements of the Church were scarcely known a quarter of a century ago. Among these might be mentioned The Laymen's Missionary Movement, Missionary Education Movement, Men and Religion, Social Service, Evangelism, Christian Stewardship, Religious Education, Inter-Church World Movement, Forward Movement, the Federal Council, the World's Missionary Conference, Foreign Missions Conference, Home Missions Council; and within our own body there have been developments which were not anticipated when the Constitution was prepared and for which there is consequently no provision made.

But the greatest of all factors is the changed conception of the nature, the mission, the function of the Church. Now, a Constitution should clearly and definitely define what we mean by the Church and what we seek to accomplish through the Church. When this primary and essential matter has been determined and defined then we would be prepared to take up the parts of the organization which must function in this direction.

Our present Constitution is the product of a conception of the Church which has been consistently since the Reformation, and even before that time. It consists of a Preamble and Four Parts, relating respectively to members, congregations, officers; judicatories; discipline; doctrine and worship.

The Preamble reads: "For the maintenance of truth and order in accordance with the Word of God, the Reformed Church in the United States ordains this Constitution to be its fundamental law for government, doctrine and worship and declares the same to have binding authority on all its members, congregations and judicatories." Here the purpose of the Church is stated to be "the maintenance of truth and order." and to achieve this three

means are employed: government, doctrine and worship. Now, if this still covers our conception of the Church in the light of modern conditions and developments then a new Constitution would not be needed. A revision, with patchwork additions, subtractions, alterations, is all that is required and the task would be comparatively simple and could doubtless be ready for the next meeting of General Synod. But if the Constitution is to be an adequate conception of the new conception of the Church, and of the new methods of organization, and of the new expressions of doctrine and worship, then the task is much more difficult and will involve much more time.

"CAN RELIGION DISPENSE WITH CREEDS?"

"Are creeds—formulated beliefs—a necessity or a nuisance? Can religion dispense with them? There is a widespread feeling that religion not only can but should. Some feel that they are entirely negligible, customary, but not necessary. Just as children grow habitually without any systematized knowledge of physiology, so our souls can grow without any systematized statements about God and man. Others feel that creeds and doctrinal beliefs are largely burdens, bewildering and causes of strife.

Mark Twain once said that 'Classical music was music that was better than it sounded.' To reverse his dictum, this idea of a creedless religion sounds better than it is.

Three elements enter into religion—emotion or feeling, conduct or moral behavior, and creeds or systematized beliefs. Life requires all three. Not one can be safely omitted for long. No combination of any two can ignore or eliminate the other. Beliefs are not unrelated to life. They grow up out of life and affect life. They help to determine action and character. As long as men believed the earth was flat, no vessel could go far at sea, lest it drop off the edge. Modern navigation with all that it includes is based on the discovery and creed that the earth is round.

When men believed the common people could not be trusted with self-government, we had the practice of king-craft. When they began to believe in the dependableness of the common man republics were born. Beliefs do affect action. Whether bad or good, beliefs are not negligible but determinative. A religion without beliefs is as impossible as a nation without a constitution. The question is not between religion with or without creeds, but between good and bad creeds."—Elmer L. Coblenz, D. D.

Now, there are two prevailing conceptions of the Church. The one is that the Church is an institution divinely established for the salvation of men. The emphasis is here upon the institution. The Church is an end in itself. It is the custodian of the means of salvation, which are the Word and the Sacraments. Consequently we are concerned chiefly with the maintenance of truth and order in accordance with the Word of God.

The other is that the Church is a fellowship of believers in Christ, that it is a force through which the Kingdom of God is to be established upon the earth. It is a means to an end rather than the end itself. Here the emphasis is not upon an objective institution, but upon individuals,

persons, men, women and children, who are moved by the Spirit of Christ. The Church is the social expression of our Spiritual life which will assume ever changing forms of doctrine, government, worship. It is not static, but dynamic. Its function is not to maintain an institution, but to propagate and to promote the Christlike life in men and to transform the kingdoms of this world into the Kingdom of God.

Now if we accept this latter conception of the nature and function of the Church we at once observe that the old Constitution is no longer adequate. The word Kingdom, for instance, occurs only once, in Art. 6, which, by the way, is a very fine statement of the duty of Church members. But the idea of the Kingdom, the phraseology itself should be more prominent and more pronounced from the preamble on and throughout the whole instrument.

The Preamble itself should not only express the purpose of the Church and the means for realizing its purpose, but it should begin differently. The Constitution of the United States starts off properly for a democracy: "We, the people of these United States." The Constitution of the Lutheran Church with, "We, the members of Lutheran Congregations." Our fathers in formulating the "Synodal Ordnung" in 1793 started out with, "We, ministers of the Evangelical Reformed Church in Pennsylvania and several adjacent States," etc. Here the emphasis is upon individuals, rather than upon order or upon an organization which has not as yet been properly constituted.

It would take us too far afield, and we would scarcely be prepared for the task, if we were to take up section after section of the Constitution and indicate the changes which a new approach would involve. Much, of course, in the old Constitution would remain intact; the arrangement of the Sections and Articles might be slightly changed. Some parts might be eliminated, certain things would have to be added. The present Constitution is too lengthy. Many Articles should be lifted out of it and put into the By-Laws, for they are essentially Rules of Order, rather than parts of an organic structure. In that form they could be more easily modified as conditions might determine. The General Synod has never had a charter. It has a seal, but it has never been incorporated. In 1866 General Synod appointed a Committee on Charter, of which Dr. J. O. Miller, of York, Pa., was the chairman, but the committee conceived its task to be to formulate a form of charter for local congregations rather than for the General Synod and thus the matter was never properly attended to. The General Synod has no Board of Trustees; the District Synods have, the Classes have, but not the General Synod. Consequently it can hold no property, invest or borrow no money, assume no legal responsibilities.

Then the seat of authority in the Church should be more clearly defined. Of course, we are a democratic body and we would be slow to relinquish, or even to tamper with the fundamental principles of our Church polity; nevertheless, democracy without authority spells anarchy, and certainly does not make for efficiency. As at present constituted the judicatories of our Church are five in number: the Consistory, the Spiritual Council, the Classis, the Synod, the General Synod. In a number of instances their functions overlap, and the result is sometimes friction and sometimes neglect altogether. A case in point is the matter of vacancy and supply. The Consistory provides for the temporary supply of the pulpit, the Classis only serving in an advisory capacity unless the vacancy extends over a period longer than a year. This arrangement is not altogether satisfactory and it should be remedied. The question still remains as to where the ultimate authority rests in the Church. Some

say, with the congregation; others, with the Classis; others, with the General Synod. All are right and all are wrong. There is no one definitely determined and final authority in our Church. In certain others the General Synod or the District Synod. In Article 110 the General Synod is designated as "the highest judicatory and the last resort in all cases respecting the government of the Church not finally adjudicated by the Synods." In Article 106 each District Synod "shall give necessary attention to the cause of Missions in the home and foreign fields. Its missionary operations shall be under the authority and control of the General Synod."

The lack of clarity in the proper articu-

lation of these related judicatories in the Church often results in failure to accomplish desired ends and purposes. Sometimes the General Synod may project a program or movement, and some of the Classes or the congregations may bolt or forestall its progress. It must be borne in mind that our form of Church government is not a pure democracy, but a representative democracy. We are not congregational, but Presbyterian in government. If congregational, we would have Conventions, Conferences, Societies, but no General Synod or Synods or Boards. In a representative democracy the people express themselves indirectly through representatives whom they support and to whose legislation they pledge obedience. Thus they

surrender their own authority by vesting it with the representatives whom they choose and whom they trust to act for the welfare of those whom they represent. So now the seat of authority cannot reasonably rest in a single Classis, but only in the combined Classes, as this finds expression in a representative body of all the Classes, which is the General Synod. Now this fact should be clearly and definitely expressed in the Constitution.

Then, for the sake of greater efficiency in all the work of the Church, provision should be made for closer supervision and more of the personal touch. Let me suggest the following:

(To be continued)

NEWS IN BRIEF

ATTENTION! BOOK NUMBER CONTEST

The Messenger's annual Book Number will be issued on November 29, and we aim once more to feature the contest which has aroused so much interest among our readers in recent years. We desire to publish again a few letters from the men and women of the big "Messenger" family which tell us in YOUR way, and from YOUR point of view, WHAT BOOK YOU HAVE READ DURING THE PAST YEAR THAT YOU HAVE ENJOYED THE MOST, THAT HAS HELPED YOU THE MOST, AND THAT YOU WOULD MOST LIKE OTHERS TO READ. "The Messenger" offers a prize of \$5 in gold for the best letter of NOT MORE THAN 200 WORDS on the above suggestion. Books will be given to the writers of the letters ranking second, third, fourth, fifth and sixth. All such letters must be in the Editor's hands by November 14. (Name of titles, authors and publishers must be given, but will not be counted in the 200 words.) Write plainly on one side of a sheet and give an assumed name to your article, giving your name and address on a separate sheet. Will you, in this way, help to "pass on" the best books to other readers? The time is short. Won't you do it at once? We greatly covet your co-operation—and do it within 200 words!

A MESSAGE TO THE MEN OF OUR CHURCH

Dear Brethren:—

Twenty years ago, or to be accurate, on December 15, 1908, a group of fifty-three laymen, representing 14 Classes of the Eastern, Potomac and Ohio Synods, assembled in Salem Church, Harrisburg, Pa. The object was, as defined by the General Synod at York, Pa., in May, 1908, "to plan for the organization of the men of the Reformed Church in a movement for the deepening of interest in the spread of the kingdom in all lands." Among the men present was Dr. William E. Lampe, who was the directing spirit then, as he has been ever since, in marshalling the man power of our Church for the extension of our Redeemer's kingdom in all the world.

Most of the men who sat at that initial meeting were strangers to each other. They were of the same household of faith, but they had never been brought together to pray and to study the work of the Church as they saw it then. And they came to know one another as brethren and to realize "The fellowship of kindred minds is like to that above." All of them found in that sanctuary a divine blessing

which proved an enrichment of their spiritual lives. Frequently men have told me, that they caught there a new vision and a fresh inspiration in the service of the Master.

Plans were laid then for that epoch-making event in our Church's history, the First Convention of the Laymen's Missionary Movement, which was held in the same Church, March 16-18, 1909. At that memorable Convention 706 delegates were present from 34 Classes. No voice or pen can tell of the impressions that were made upon the men who came eager to know, earnest to discuss, and enthusiastic to put into the earliest possible execution the things that in God's name should be done. Speaking of that gathering, one pastor said, "We are writing a new history of the Reformed Church." A lawyer made the confession, "This Convention has shown me that I am a member of an organization which purposes to stand together and work together for the extension of the kingdom in the wide world." A professor closed his inspiring address with the question: "Is it too much to claim that the Laymen's Missionary Movement, if given free scope, will veritably effect a new birth in the Reformed Church in the United States?" The writer gave it as his impression, "If the hopes that were kindled, the aspirations, the resolves, will ever come to fruition, it will stir the Church from center to circumference!"

Our Church has made commendable progress during the past score years. We should be thankful, but we are not satisfied. Here are the statistics as they appear in the Almanac and Year Book for 1928:

	1908	1927
Ministers	1,179	1,330
Members	289,328	351,926
Benev. Contributions..	\$401,924	\$1,629,961

Let us meditate upon these figures, and then look up to heaven, whence cometh our help, and resolve to do better in the coming years. Historians will appraise the past 20 years as the most formative in our Nation, and I believe the same is true also of our denomination. Forces are now at work and influences set in motion which will greatly aid the growth of our Church. But we must utilize them. Ours is the responsibility of the present hour. The past is gone. The future awaits us. Now is the time for action.

That the men of our Church may again enjoy each other's fellowship after a spiritual manner, restudy the task of the Church and how best to accomplish it, the Laymen's Missionary Movement is affording them the rare privilege of attending the Reformed Churchmen's Congress in

DEATH OF VETERANS

It is necessary to record the home-going of two more faithful veterans in our ministry, the Rev. Josiah D. Detrich, North Wales, Pa., and the Rev. Rudolf Steiner, Marvell, Ark. Grace Church, Akron, O., also mourns the passing of one of her most valued and faithful elders, Mr. B. F. Andrews, a loyal friend of all good things. An account of the life and labors of these friends will be given later.

Salem Church, Harrisburg, on November 21-22, 1928. Alas! the brevity of the time to think and plan and pray for the divinity of the task!

This message is sent forth to the men of our Church with the earnest hope that they will gather in large numbers and get the full benefit of the feast of good things in store for them. Here is a new opportunity for them to gain the latest information for the fulfillment of our Saviour's last and greatest command to His followers. The work to be done by the Church can only be done by the active and hearty co-operation of all our laity. To this task the Lord beckons you, and for a better understanding of it the Men's Congress invites you.

"Ye that are men, now serve Him!"

Most cordially yours,
—Allen R. Bartholomew,
President of the General Synod.
Philadelphia, Pa.

CHANGE OF ADDRESS

- Rev. T. H. Bachman from 336 4th St., to 347 4th St., Slatington, Pa.
- Rev. Julius Bussian fom Dale, Wis., to Ledyard, Iowa.
- Rev. John A. Campbell from Altoona, Pa., to Roaring Springs, Pa.
- Rev. Wm. S. Clapp from Collegeville, Pa., to Williamstown, N. J.
- Rev. Howard D. Gress from Pitcairn, Pa., to R. D. No. 1, Berlin, Pa.
- Rev. George Meischner from Cleveland, Ohio, to 2631 Fillmore St., Philadelphia, Pa.

REPORT OF THE VACANCY AND SUPPLY COMMITTEE OF THE EASTERN SYNOD

A complete report of the vacancies existing in the Eastern Synod appears in the

"Blue Book" of the Synod, which is now in the hands of the delegates to that body. This was prepared a month ago, and since that time a number of changes have taken place. Among these is the death of Rev. J. Nevin Bauman, of Danville, Pa., causing a vacancy in the Shiloh Charge. Mt. Bethel Charge, East Penna. Classis, became vacant on Oct. 11, Dr. J. O. Reagle having resigned. St. John's Mission, Bethlehem, recently held an election for a pastor. No acceptance has been reported, however. Fort Washington, Phila. Classis, has elected Rev. Ralph Holland. Oak Lane has installed Rev. C. M. DeChant. The Armstrong Valley Charge is supplied by a student of the Eastern Theological Seminary. The situation as existing at present shows 15 vacant charges, 25 Churches, and 4,488 members involved in the vacancies.

—Joseph S. Peters, Chairman.

127 S. 15th St., Allentown, Pa.

Harvest Home services held in Calvary Church, Philadelphia, Pa., Dr. F. H. Fisher, pastor, on Oct. 28. On Rally Day, Sept. 23, 210 were present in S. S. Offering, \$84.67.

In First Church, Washington, D. C., Rev. James D. Buhner, Ph. D., pastor, a catechetical class of 14 has been organized. On Nov. 14 the S. S. will hold a Fall Festival.

Rev. E. E. Zechiel filled the pulpit of Wooster Ave. Church, Akron, O., on Oct. 20. 638 persons were present at Rally Day service, an increase over the 475 present last year. An address was given by Prosecuting Attorney Oscar Hunsicker.

At the Rally Day service held Oct. 14 in Second Church, Indianapolis, Ind., Rev. George P. Kehl, pastor, there were 28 more present at the Church School than there were the previous year; and 62 more present in the Church service. Holy Communion observed Oct. 21. Two new members were received on Rally Day.

In St. Peter's Church, Tremont, Pa., the pastor, Rev. John K. Wetzel, has adopted the "Crusade with Christ" program for its young people and subscribed for 6 copies of a month of The Guide Book. Local leaders will find The Guide Book an invaluable help in working with young people.

In Trinity Church, Canton, O., Dr. Henry Nevin Kerst, pastor, Rally Day on Oct. 14 was a big success. About 1200 attended the S. S. session, and about 1800 different persons attended the S. S. and morning worship periods. The S. S. offering was \$1531.66, and total offering from S. S. and Church was \$1871.51.

In Zion Church, Lehigh, Pa., Rev. Paul Reid Pontius, pastor, Rally Day was held Oct. 14, with Rev. Fred Wentzel as the speaker. At 2 P. M. Rev. Mr. Wentzel addressed the Rally Day gathering in Jamestown Mission S. S.; Miss Ella Peters also made an address. The evening sermon was preached by Rev. Mr. Wentzel. Holy Communion Oct. 21.

St. John's Church, Red Lion, Pa., Rev. Oliver K. Maurer, pastor, participated in the town's simultaneous S. S. Rally Day on Oct. 21. St. John's had set a goal for 500 present and went over the top with 542 and an offering of \$365. This was the largest Rally Day in St. John's history. The pastor gave an address on the subject, "As and So."

In Bethany Church, Cuyahoga Falls, O., Rev. J. Theodore Bucher, pastor, Rally Day was observed Oct. 14. A Young People's Rally was held and reports were made of the Lima State C. E. Convention in the evening. Edward Davis, Lewis Bunts and Newell Teagle, delegates to the Convention, gave addresses. A violin solo was rendered by Edward E. Davis, accompanied by Mrs. Edward E. Davis.

The 50th anniversary of the ordination of Rev. Dr. J. H. Steele, pastor of the Massillon, O. Church, was celebrated Oct. 21. Dr. E. P. Herbruck delivered anniversary greetings in the afternoon and Dr. Henry Nevin Kerst also participated in the service.

Rev. Dr. E. T. Wettach, after more than 50 years active service in the ministry, 23 of which were given to Youngstown, has resigned as pastor of the Third Church, Youngstown, O., the resignation to take effect Dec. 31, 1928. This is a splendid field for a good man. Any one interested should address Mr. L. V. Kessler, 4608 Sheridan Rd., Youngstown, O.

The Classis of Philadelphia will have 2 Consistorial Suppers this year. The first will be held in First Church, 50th and Locust Streets, on Thursday evening, Nov. 1; the second will be held in the dining room of Ursinus College on Thursday evening, Nov. 8. The speakers at both conferences will be Dr. Paul S. Leinbach and Elder Harry E. Paisley. From present indications all previous records in attendance will be broken.

Holy Communion observed in Bethany Church, Bethlehem, Pa., Rev. H. I. Crow, pastor, on Oct. 21. 268 communed, 1 member was received, and offerings for Apportionment were \$217.10. The offering was larger than at any previous October Communion and the attendance was above the average.

The new Corinth Boulevard Mission of Dayton, O., was one year old Oct. 21. Special services were held in the morning and evening, and the supply pastor, Student Ben M. Herbst, preached on the theme, "The First Milestone," at the morning service to a congregation of 101. In the evening the young people presented the play, "Ruth the Loyal," a Biblical drama of the story of Ruth. There were 225 at this service. Offering, \$100. Students Elmer Gradwohl and Richard Perry assisted in the work.

Rev. Dr. Charles Peters, Secretary of the Department of Experimentation and Research of the Publication and Sunday School Board, has accepted the call recently extended to him by the Maine Council of Religious Education, formerly known as the Maine State Sunday School Association, and on Nov. 15 he expects to enter upon his new duties as Executive Secretary of that Council. The best wishes of their many friends in the Reformed Church will go with Dr. and Mrs. Peters to their new field of service.

Rev. Otto Zechiel, Chairman of the Missionary and Stewardship Committee of East Ohio Classis, announces that the fall meeting of that Classis was held on Oct. 23, in the First Church, Canton, O. Consistorial Conferences for the congregations in various sections of the Classis followed the meeting of the Classis, in Sugar Creek, Massillon, Canton and Alliance, Ohio. The programs for these Conferences were derived from the program and discussion of the Classical meeting.

In the Millville, O., Church, Rev. Wm. H. Shults, pastor, Communion was observed Oct. 14. About 65% of membership communed. Five new members united with the Church by reprofession of faith. This is the first contribution of the 11% quota of new members before the next meeting of General Synod. Oct. 21 was Rally Day, with attendance equal to S. S. enrollment, offerings averaged 50c. a member. Mrs. Anna Miller, of Canton, O., gave several helpful addresses.

In the Boyertown Charge, Rev. George G. Greenawald, pastor, Holy Communion was celebrated on Oct. 7 and 14. A good percentage of the members availed themselves of this privilege. The offerings were very liberal. On Sept. 30 Rally Day was observed. The Juniors and Beginners

met with the Adult. Dept., in the main auditorium. Paul N. Schaeffer, Judge of the Berks County Courts, made a very impressive address to the young people as to the value and importance of going to Sunday School. 1,136 were present. The offerings to reduce the Church debt amounted to \$4,186.

Rally Day was fittingly observed in Christ Church, Allentown, Rev. W. T. Harner, pastor, Oct. 21. The Sunday School Rally was held in the morning. A special program of recitation and song was rendered. Gen. F. D. Beary, Superintendent of the school, was in charge of the program. The Church Rally was held in the evening, and the pastor preached the sermon. Good attendances marked both services. A special effort was put forth to raise funds toward the indebtedness on the Church. About \$3,000 was raised for this purpose.

Harvest Home observed in St. John's Church, Bellefonte, Pa., Rev. Robert Thena, pastor, Sept. 16. Rally Day was held Sept. 30 in S. S. and Church. S. S. had largest attendance on record, and offering of \$110 was received for the outstation in Japan, which this School helps to support. Each dept. of the School had a part in the morning Church service. Holy Communion celebrated Oct. 7. Offering for Apportionment, \$214. The C. E. S. had charge of the evening service Oct. 28. The W. M. S. held its annual Thank Offering service on Oct. 31.

The program of fall activities in St. Luke's Church, Lock Haven, Pa., Rev. Wm. E. Harr, pastor, indicates a busy congregation. Harvest Home services were held Sept. 14. The decorations were most elaborate. On Sept. 28 a reception was given to the Reformed Church students attending State Teachers' College. Rally Day was held Oct. 7, with attendance of 697. The speaker was Mr. W. M. A. Montognini, district supt. of the Y. M. C. A. A number of children were baptized Oct. 14. Holy Communion was celebrated Oct. 21. The pastor is preaching a series of special sermons; the music for these services is furnished by a men's chorus.

Our venerable friend, Dr. David Van Horne, President-emeritus of Central Theological Seminary, Dayton, O., is highly interested in the pending Presidential campaign, as his comment on Dr. Vollmer's recent article on "Herbert Hoover and Food Relief" shows. He writes: "My wife and I have just read your timely article in the 'Messenger' and are very thankful that you have enlightened us all on this subject. Ministers often hesitate to enter upon public discussion relating to the character of candidates for the Presidency. We are assured that all right-thinking people will agree with your frank and generous defense of Mr. Hoover." Dr. VanHorne will be 91 years old on Dec. 11 next.

Shiloh Church, Danville, Pa., held Fall Communion services Oct. 14. D. W. Kerr, of Bloomsburg, who is doing supply work, officiated. Preparatory and Communion services were held at Maudsley Oct. 7, and at Ridgeville the afternoon of Oct. 14. The services were well attended. The Maudsley congregation, whose Church burned in May, is holding services in the auditorium of the new school building, located near their former Church. They are planning to rebuild in the spring. The interior of the Ridgeville Church was recently beautified and presents a pleasing appearance. The Maudsley and Ridgeville congregations, which have been supplied for years by the Danville pastor, are taking active steps to become integral parts of the Danville Charge.

The School of Religion of the Reformed Churches of Bethlehem opened for the 5th consecutive year in Christ Church on Oct. 25, and will continue for 5 consecutive

weeks, meeting on Thursday evenings. The faculty consists of Revs. Dr. Theodore F. Herman and Alfred N. Sayres. The Assembly speakers are scheduled as follows: Oct. 25, Rev. Allan S. Meek; Nov. 1, Dr. J. M. S. Isenberg; Nov. 8, Dr. Elmer L. Coblenz; Nov. 15, Dr. W. F. Curtis; and Nov. 22, Dr. Paul S. Leinbach. Devotional services on Oct. 25 were in charge of Revs. R. F. Reed and Dr. J. F. DeLong. On Nov. 1, the services are in charge of Revs. C. A. Butz, Ph. D., and A. H. Schuler; on Nov. 8, Revs. H. I. Crow and Dr. Z. A. Yearick; on Nov. 15, Revs. T. C. Strock and G. A. Bear; and on Nov. 22, Revs. W. H. Bollman and T. C. Brown. The officers of the School are Rev. W. H. Bollman, Robert C. Moll, O. H. Best. The musical director is David G. Samuels. The Organization Committee consists of Revs. W. H. Bollman, H. I. Crow, H. J. Ehret and T. C. Brown.

The Reformed Churches of Buffalo and vicinity are making extensive plans to participate in the Conference on Missions, Peace and Brotherhood to be held by the Council of Churches Nov. 8-11, inclusive. There will be 100 visiting speakers from 14 denominations. Several rallies for the Reformed Church delegates have been planned, one for ministers and laymen Friday noon and the other for women Saturday morning. Sunday morning, Nov. 11, every pulpit will be occupied by a missionary speaker and Sunday evening a Denominational Mass Meeting will be held in Zion Church. The Board of Foreign Missions will be represented by Dr. Allen R. Bartholomew, Dr. George W. Richards, Rev. and Mrs. I. G. Nace and Rev. W. Carl Nugent, of the Japan Mission; Mrs. Edwin A. Beck and Rev. Paul V. Taylor, of the China Mission, and Miss Allene S. DeChant. Fuller details regarding the Conference may be secured from Rev. Bernhard R. Heller, 1079 Kensington Ave., Buffalo, N. Y., the chairman of the Committee on Arrangements for our denomination.

In St. Paul's Church, West Hazleton, Pa., Rev. J. K. Karl Stadelmann, pastor, the fall season was ushered in with a splendid Harvest Home program Sept. 9. The chancel was beautifully decorated and there was a splendid assortment of fruits and flowers, which were distributed to the needy. Rally Day program on Sept. 23 was well arranged. An augmented orchestra rendered the music. Cradle Roll, Beginners' and Primary Departments graduation was a feature. A pageant, "Out of the Bible," was presented. All the characters appeared in costumes and stepped out of a large book which represented the Bible. Oct. 7 was Communion Day with a larger than usual attendance. The 34th anniversary was observed Oct. 14. The choir rendered special anthems and the pastor preached to a large congregation. Offerings, almost \$500. Due to the industrial depression and non-employment throughout the anthracite region for the last two years, this speaks well for the spirit of willing sacrifice on the part of the people. May God suffer His benediction to rest upon the work of this church.

Mr. Paul Mielke, of the First Church, of Sandusky, Ohio, reports the celebration of the 75th anniversary of that congregation. The charter was drawn on Oct. 7, 1853, and services were held in the old Church building until early in 1925, when the new building was dedicated to the glory of God. Rev. V. J. Tingler, the present pastor, has served the congregation for nearly 7 years. Rev. Paul S. Leinbach, D. D., of Philadelphia, editor of the "Messenger," preached at the morning and evening services on Oct. 7. On Wednesday evening, Oct. 10, two former pastors, Revs. H. B. Robrock and W. S. Rickard, delivered sermons. The former

was pastor of the First Reformed Church when it celebrated its 50th anniversary. On the following evening a social time was enjoyed in the Church basement. Several local pastors and those from nearby towns attended and expressed their best wishes. All services were well attended and special music was enjoyed. The offering, considering the financial situation, was very good. This was a glorious celebration and will long be remembered by those who attended.

The 3rd annual Young People's Conference of Ursinus Classis was held at St. John's Church, Melbourne, Iowa. Rev. John Neuenschwander, pastor, Oct. 13-14. The speakers were Dr. E. G. Krampe, of Plymouth, Wis., and J. R. Cornell, Director of Religious Education of Des Moines, Iowa. The theme of the Convention was "Christian Youth and the Challenge of the New Day." There were 70 registered persons from Ledyard, Monticello, Marengo, Baxter, Newton, Alleman and Melbourne. Reports were made and the following officers elected: President, Miss Mina Alleman; Vice-President, Calvin Alleman; Secretary, Miss Ethel Engelman, all of Alleman, Iowa; Treasurer, Labern Ambuhl, of Monticello. The Conference was an inspiration and indeed a challenge of Christian youth to spiritual development. A large number remained on Sunday evening to take part in the Christian Endeavor prayer meeting. Melbourne extended a hearty invitation for the Conference to meet with them again in October, 1929.

The 75th anniversary of First Church, Toledo, O., Rev. Joseph H. Stein, pastor, was commemorated Oct. 21-28 with special services. At the anniversary service on Oct. 21, the sermon was preached by Dr. Charles E. Creitz. At the Vesper service Dora Kuntz, Evelyn Connelly and Lester Haring took part in a symposium on "Our Church." At the Reformed Church Service on Wednesday evening, Rev. Ellis S. Hay offered prayer and Revs. Paul Stoudt and C. T. Roeck brought greetings. An address was made by Rev. John F. Winter and the benediction was pronounced by Rev. Perry H. Baumann. At the Community Service, on Friday evening, Rev. Dr. E. F. Talmadge read the Scripture lesson, prayer was offered by Rev. Paul G. Macy and greetings were brought by Dr. R. B. Blythe. The address of the evening was given by Rev. Harold B. Kerschner. Benediction by Dr. Talmadge. The Anniversary Communion Service was held Oct. 28 and the sermon was preached by Dr. J. Rauch Stein. An Anniversary Banquet was held on Tuesday evening, Oct. 23, and the address was made by Dr. Henry R. Kreider.

St. Paul's Church, Greenville, O., held a reception for their pastor, Rev. Edgar V. Loucks, and his wife, which was a most happy occasion. The supervisor of the Week Day School of Religion, together with 9 local ministers, was present. Another of the local pastors was present by proxy. The program had a theme, "Sunrise in St. Paul's," which made it unique and cumulative. Judging from the "feel of things" that night, it may be expected that this people will be responsive and progressive. A junior congregation has been organized, which will worship at 10.30 A. M. each Sunday with the adults. A junior choir is now in full swing; it will be considerably increased. The pastor was selected to address the people of Greenville at a city-wide union meeting on the subject of the Week Day School of Religion. This address was the opening of the annual campaign for funds. Rally Day was a splendid occasion in all respects. It was also Promotion Day, and the exercises were attractive and well produced. Bibles, wall mottoes and blooming plants were presented to the graduates. At the Communion service on Oct. 14, 7 members

were received. The installation service was held on Oct. 21, 7.30 P. M.

The Vesper Service held at Catawba College on Sunday evening, Oct. 21, was conducted by Rev. Shuford Peeler. He presented to each student and faculty member a New Testament, as a gift from the college. Mr. Peeler talked on the "Holy Bible," his thoughts being based on two texts, namely, "Thy Word have I hid in my heart, that I might not sin against Thee;" "Thy Word is a lamp unto my feet." With the Bible in his hand the speaker said, "I hold in my hand the world's best seller." He emphasized the fact that the Bible is the Word of God. The Bible is a library of 66 books, written by about 40 people. Among these people were priests, kings, prophets, farmers, a tax collector, a tent maker, and many others who were inspired by God. This Book is the strength of manhood, the prosperity of society, and the stability of nations. The relation of the Bible to literature was also emphasized. Every department of English literature is under heavy tribute to the Bible. The young man who would be a writer who will be read, or an orator who will be heard, should study the Bible. Dr. Peeler, in closing, said, "Let us not neglect this wonderful book, but let us enter into this rich treasure-house of truth and drink deep of this inexhaustible fountain."

First Church, Hamilton, Ohio, had a big and blessed day on October 7. Rally Day was observed in the Sunday School, Harvest Home at the morning service, Home-coming in the afternoon, preceded by a fellowship lunch, and promotion exercises in the evening. The attendance overflowed the capacity of the Church and offerings amounted to \$542. The choir, under the direction of Mrs. Hugg, gave splendid selections. The Church had been beautifully decorated. Rev. W. F. Kissel, a former pastor, spoke at the Harvest Home service and in the afternoon. Prof. Hammerle, a former S. S. supt., brought messages at the services. Mr. Haskell, also a former S. S. supt., was present with his family. At the Home-Coming service letters were read from former pastors and friends who could not be present. A choir consisting of men and women, who had sung in the choir in former years, rendered an anthem. The oldest member of the congregation, Mrs. Porter, now 96, was able to be present at the afternoon service. The classes being promoted were made welcome with a speech from someone representing their new department. An address was given by Mr. Fichtner. All who had been present felt that the day had been very worth while and gave praise to God for His unbounded mercies.

A School of Religion, meeting on five successive Thursday evenings, opened on Oct. 25 in Emmanuel Church, Hanover, Pa.. Dr. Henry I. Stahr, pastor. Trinity Church and Grace Church are co-operating in the project, and members of other Churches of the city are invited to attend the sessions. Dr. George W. Richards is delivering a series of five lectures on

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"The Founders of Great Faiths," and during the assembly period, 40 minutes are being devoted to hearing addresses by the following: Dr. A. V. Casselman, Dr. Joseph H. Apple, Student William Toth, of the Theological Seminary, Lancaster; Dr. J. M. G. Darms, and the fifth speaker to be announced later, each of these five persons representing some phase of the work of the Church at large. The officers of the School are: Chairman, Dr. Stahr; Treasurer, Miss Elizabeth Lippy; Registrar, Miss Dorothy Melhorn; pianist, Mrs. C. M. Schaeffer, and musical director, Lewis W. Pfaff. The devotional services are in charge of Revs. J. H. Hartman, Frank S. Bromer, Dr. M. J. Roth, Dr. A. S. DeChant, and E. M. Sando.

St. John's Church, Lewisburg, Pa., Rev. Henry H. Rupp, pastor, is observing the 25th anniversary of the dedication of the present Church building during the week of Oct. 28-Nov. 4. Rev. James R. Brown preached the sermon on Oct. 28, and a special baptismal service was held. Miss Alliene DeChant gave the address on Young People's Night, Oct. 31, and a pageant was presented by a group of young people. On Mission Night, Nov. 1, Dr. A. V. Casselman will present the address, which will be illustrated by moving pictures. A reception to all those who were members of this congregation 25 years ago will be given by the Ladies' Aid Society, Mrs. U. R. Swengel presiding, on Friday evening. Rev. John Lentz will make the address. Music will be rendered by the Oriole Serenaders, Charles F. Dunkel, conductor. On Sunday morning, Nov. 4, there will be a reconsecration of the newly-renovated S. S. building. Prof. H. U. Heckart presiding. Prof. John H. Eisenhauer will give the address. Dr. Paul S. Leinbach, editor of the "Messenger," will preach the anniversary sermon at the morning service. The Men's Chorus will render special music. At the Service of Praise in the evening, Elder Prof. John S. Gold will preside and Dr. Leinbach will preach the sermon. The musical program by the choir will be in charge of Mrs. U. R. Swengel, conductor, and Prof. A. D. Miller, organist. The present Church building was erected and paid for during the pastorate of the late Rev. Dr. R. L. Gerhart. The cornerstone was laid July 6, 1902, and dedication took place July 12, 1903.

The last 6 months have been busy ones in Grace Church, Sharpsville, Pa., Rev. G. P. Fisher, pastor. A new Church School building has recently been completed and the old building renovated. Although it was a big task for the Church to undertake, with the help and encouragement of the Board of Home Missions, the object has been attained. The building is of brick construction and is connected to the former building. The ground floor consists of a boiler room, kitchen and social room. The 2nd floor has 4 separate class rooms and an assembly room, which connects with the auditorium, making the seating capacity three times what it was formerly. The 3rd floor contains an assembly room, 4 separate class rooms and 3 convertible class rooms. A beautiful lighting system is installed and vapor system gas heater has taken the place of the hot air furnace. A week of pre-dedication services was held, during which messages were brought by Revs. A. C. Renoll, Paul J. Dundore, A. M. Keiffer, W. M. Diefenderfer and J. P. Alden. Oct. 7 was dedication day and Dr. C. E. Schaeffer was the preacher, both morning and evening. In the afternoon local pastors and congregations were invited to a Fellowship Service. Revs. G. W. Gorell, of the Baptist Church; I. E. Rossell, M. E. Church; H. W. Woods, Presbyterian Church, and W. M. Diefenderfer brought words of greeting. Noth-

ing interfered to make the day perfect in every respect. May this dedication of work to God remain fresh in the minds and hearts of these loyal and devoted people and inspire them to larger service in the cause of the Master.

The dedication services of the Church School building and reconsecration of Church auditorium of St. John's Church, Williamsport, Pa., Rev. William C. Rittenhouse, pastor, were held Oct. 16-21. On Oct. 16 a concert was given by the Church School orchestra, assisted by Mrs. Joseph Wilson, Miss Vita Jane DeCanio, and Miss Elizabeth Brunstetter. William Blitz is director and Mrs. Harry E. Corter pianist. On Wednesday evening, Congregational evening, a Thanksgiving service was held and addresses were made by Revs. D. H. Leader and Dr. James M. Runkle, both former pastors of St. John's, and Alfred H. Riale, chairman of the Building Committee, and Walter Wolfe, chairman of the Finance Committee. Following this service a reception was given in charge of the Consistory members and their wives. On Community evening, Oct. 18, addresses were made by Revs. W. P. Haug, F. A. Poffenberger, and J. H. Fleckenstine, pastors of Churches of Williamsport. Rev. William E. Harr made the address on Young People's evening, Oct. 19. A Children's Party was given on Saturday afternoon. On Oct. 21 the dedication service was held, addresses were made by Mr. Frank Romig, Dr. J. Rauch Stein, and the supts., Frank Koch, Austin Heller and Harry Shaffer. William Sassaman, Alfred H. Riale, Mr. Maynard R. Kohler, contractor, and Mr. Walter E. Wolfe, took part in the program. Dr. J. Rauch Stein preached the sermons both morning and evening. Special services were held on Wednesday, Oct. 24, when Dr. E. C. Armstrong preached the sermon; on Thursday evening, when Rev. A. W. Smith, president of Williamsport Ministerial Association, preached the sermon; and on Friday evening, Oct. 26, Rev. Henry M. Strub delivering the sermon. Communion was held Oct. 28. Appreciation was expressed to Alfred H. Riale, who, throughout all the work, gave almost all of his time in supervision and much of his labor freely in his devotion and love for his Church.

Oct. 21 was a day of joy and gladness for St. Paul's Church, in Meadville, Pa. The Church edifice after 18 years of hard use, together with the usual deterioration, needed extensive improvements, repairs and redecorating, all of which was successfully and admirably accomplished under the leadership of its pastor, Rev. Benj. H. Holtkamp, the consistory and others of the congregation. And on this day there was the rededication and reconsecration of the building and the members. All the services of the day were beautiful and impressive, fine singing by the choir and congregation, a pipe organ recital, profuse floral decorations all helped to uplift the soul. The capacity of the Church was taxed by members and visitors. The work necessitated an outlay of between \$5000 and \$6000. We did not learn the amount pledged on that day. The cash offering was considerably over \$500. St. Paul's has many devoted and faithful people. The Church edifice is an expression of their faith, devotion and love for the Kingdom. The pastor himself conducted the morning service. In the evening the Reformed Churches of the county extended their greetings and well wishes. They were the Revs. W. H. Kerschner, David J. W. Noll, V. E. Walenta and W. A. Settlage. Sermons were preached by the last two. God is faithful and if the people will remain faithful they shall enjoy the continual blessings of Him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the

Church by Christ Jesus throughout all ages, world without end. Amen.

HOPEFUL AGE

"O Death! the poor man's dearest friend—
The kindest and the best!
Welcome the hour my aged limbs
Are laid by thee to rest.
The great, the wealthy fear thy blow,
From pomp and pleasure torn;
But, oh, a blest relief to those
That weary laden mourn."

—Burns.

I have served my country and my Church for fifty years and longer as teacher and preacher. Now I am superannuated, retired, and, thanks to a provision of the Church Constitution, pensioned. During the lean years I did double work as pastor and teacher to earn enough to meet the instalments on my house. I am very happy because I have bread, bed and shelter, and also employment enough by working in my garden and on the request of pastors and consistories doing a little in the great harvest field of my Lord.

But not every retired minister or every minister's widow is so fortunate. Very few have a house of their own, much less a garden. On the porch of a house in which such a minister's widow was living I once saw a basket of clothes. She had long been her husband's faithful assistant in the work of the Church. Now that she was old and gray she had to take in washing for a living.

Nor shall I ever forget a superannuated minister who received but a pitiful dole from the Church, and to whom his children, some also very poor, sent regular contributions that he and their dear mother might live. He never received these contributions without weeping. It broke his heart to think that instead of leaving his children an inheritance he had to be supported by them. The only luxury in which he rioted was the spending of a penny or two a day for a daily newspaper that he might keep in touch with current events, and a few dollars a year for the periodicals of the Church he so dearly loved.

I visited another minister some years ago. He was sitting at a table on which his things were so laid out that he might find them without too much groping. He had turned blind in his last years. For him and his wife the western relief department had appropriated \$300 a year, and on that, barring a little help from the children, he had to live. He was meltingly grateful for this slight contribution from his Church. He had been a missionary in Africa. Afterwards he still served ably and faithfully several of our Churches on the most meager of salaries. His memory is still green with all that knew him, as that of one of the finest and noblest ministers of our Church.

Do you ministers, consistories and congregations see the point? If not, God help our aged ministers and our ministers' widows; and God help our Church!

—Frank Grether.

The Mission House,
Plymouth, Wisconsin.
October 22, 1928.

A Letter from London

By Albert Dawson

Anti-Liquor Movement in Britain

The liquor question will play an important part in the General Election in Britain next year. Several private Bills, one of them supported by prominent members of the Labor Party, are awaiting to come before Parliament. The nation has reduced its consumption of alcohol from 35,250,000 standard barrels of beer in 1913 to 20,978,000 in 1926, whilst the consumption of

spirits is down from 22,019,675 gallons for England and Wales in 1913, to 10,412,921 gallons in 1926. But the average family in England still spends about 13s.6d. a week on drink, which represents a fourth or a fifth of the average total income. The poorer the family, the more it spends on drink in proportion to its income. Lord and Lady Astor continue to render splendid service to the anti-liquor crusade, absolutely regardless of personal consequences. Every week he publishes in one of England's two greatest Sunday newspapers, "The Observer," which he owns, an article in the interest of sobriety. At the recent Temperance Summer School at High Leigh he told how on one occasion in the House of Lords he met with a great deal of opposition and ridicule and stood absolutely alone, but afterwards a young peer went to him and said, "You are right, I am going to stand by you." That led to the formation of a little temperance group in an unlikely spot. Lord Astor exposed the ramifications of the drink trade, with its "Our trade our politics" slogan; and the underneath way in which Tory, Liberal and Labor candidates are tempted to give their support to the trade's "reasonable" demands—the offer of individual subscriptions, accompanied by a flattering word. Brewing and semi-brewing organizations spend £300 per constituency on insidious propaganda. Referring to their influence on international relations, Lord Astor said that any anti-American feeling there is in England is engendered more by the brewing trade than anything else, in an oblique attempt to injure Prohibition. He urged members of all parties to fight if necessary inside their own organizations for clean candidates on the drink issue. As a result of an inquiry into the temperance problem undertaken by the Liberal and Radical Candidates' Association, proposals have been formulated which are likely to have considerable influence on the development of Liberal policy. To the Annual Meeting of the National Liberal Federation in October it will be submitted that the present national drink bill represents an unproductive and wasteful expenditure by the community, which is indefensible in the existing economic situation, and inimical to the health and efficiency of many of the consumers; and that improved facilities for recreation, better housing conditions, and a wider education in temperance, are the necessary foundation for further advance, but it is also necessary that the system whereby the sale and distribution of alcohol is regulated should be revised and improved.

Miss Royden's World Tour

Miss Maude Royden has now completed more than half of her world-tour. Having flown from Melbourne to Adelaide, she travelled from Australia to Japan via Singapore and Hongkong. She arrived at Kobe on August 27, and, leaving Japan on September 13 for Shanghai, hopes to get to Ceylon in November. In Australia Miss Royden travelled under the auspices of the British Commonwealth League, whose honorary secretary, Miss M. Chave Collisson, accompanied her throughout the tour. Miss Royden describes her reception in New Zealand as "absolutely overwhelming." Every city met her with a civic welcome—an honor never before given to a woman. At Christchurch she stayed with the Bishop, and preached in the Cathedral to an audience of about 2,000, this being the first time a woman had preached in New Zealand's finest Anglican Church. Her reception at Sydney was equally enthusiastic. She was entertained at a lunch attended by 400 people, preached in Anglican and Congregational Churches, and addressed 3,000 people in the Town Hall on "Sex and Commonsense." At Brisbane she lunched at Government House, spoke at a Rotary luncheon, and addressed the Constitutional Club on "Business Men and International

Affairs." Arriving at Melbourne, she fell out of the train in which she had spent the night, she says, "into the arms of the most amazing welcome I have ever had. Crowds of people showered flowers upon me, and a crowd of photographers photographed me." Here she fulfilled many engagements, including an English-Speaking Union luncheon at which she spoke on Anglo-American Friendship, and a Sunday evening service in the Congregational Church which, announced for 7 P. M., began at 5.30, as the building was then overcrowded.

Links Between America and Britain

During the last few months reports and letters have appeared in Methodist papers telling of the inspiration that has come to American Methodism through the visits of a number of well-known British ministers. The "London Methodist Times" finds it pleasant to record that the debt is not all on one side. Within the last few weeks, it says, the Newcastle District has been favoured with services conducted by two American ministers, both of whom hail from the Tyne and are now in the Methodist Episcopal Church. Years ago Rev. Arthur E. Cowley, B. A., B. D., was known as the boy preacher of Newcastle. He then came into contact with Rev. A. Stanley Parker, who was so much impressed with the youth's abilities that he succeeded in gaining for him an entrance into the American ministry. Mr. Cowley has preached and lectured to large and delighted audiences in the Elswick Road Circuit. The other American Methodist referred to, Rev. Charles Parkin, has a Church in Maine, and is a friend of Dr. Wardle Stafford, who was desirous that Mr. Parkin should have the opportunity of occupying his old pulpit. This wish was gratified on two recent Sundays, and the Brunswick Church rejoiced in excellent sermons from the Tyne-side lad, who is now letting his light shine in America. Mr. Parkin went from England to Holland to attend a Young People's Conference.

"If the Churches Would Unite—"

Nothing has ever evoked a greater outburst of heartfelt and unanimous thanksgiving in Britain than the signing of the Peace Pact. The special services held in Churches of all denominations were attended by vast congregations, and impressive words were uttered. Preaching before King George in Crathie Church, Scotland, the Very Rev. Charles Warr described the Pact as the greatest moral and spiritual venture upon which the human race had ever embarked. The service in St. Martin's, London, was of an international character. The lesson (Micah iv) was read in English by the Vicar, in French by Pasteur Th. Lelievre, and in German by Pastor Wehrhan. The Rev. Pat McCormick, D. S. O. (Mr. Sheppard's successor), in his address thanked God for the dawn of this new day: "It is a stupendous piece of history—the birth of a new international sense, the glimmer of the federation of mankind." The people were bidden to pray that nations and individuals may be prepared to make sacrifices for peace as readily as they were in the time of war. Call the Pact, if you will, merely a gesture, said Dr. Campbell Morgan at Westminster Chapel, it is a magnificent gesture; and he declared there can be no neutrality or isolation in the presence of Christ. At Prague, preaching to the World Alliance for Promoting International Friendship, the Bishop of Ripon said that idealism is not enough, and urged the necessity of a religious basis for the peace movement, and pleaded with the League of Nations to recognize this. On the following Sunday, preaching at Geneva, on the occasion of the League Assembly, the Dean of St. Paul's found the main causes of war to be two; the distorted form which patriotism has taken in modern times,

and nations' fear of sudden and unprovoked attacks, a fear which Theodore Roosevelt considered was justified. Dr. Inge is hopeful about the elevation and purification of patriotism, and looks to the League to remove fear between the nations. Dr. J. H. Rushbrooke, Baptist Commissioner for Europe, points out that while the Pact represents a long step in the direction of Christianizing international relations, its practical effect depends entirely upon the continuous support of public opinion in all lands. In the course of a conversation Mr. Kellogg had with the Rev. F. P. Spurr about the outlawry of war, just before the signing of the Pact, he said, "If the Church would unite in this matter, it could be done." A great step forward has now been taken and it is for the Christian ministers of all nations to use their influence in the direction of further advance. It is to be hoped that the September Conference of representatives of various religions, organized by the Church Peace Union, will succeed in its endeavor to find a way by which the influence of the religions of the world can be brought directly to bear upon the cause of international peace.

REPORT OF ELDERS' CO-OPERATIVE COMMITTEE OF POTOMAC SYNOD

To the Reverend Potomac Synod,
Dear Fathers and Brethren:

With the close of another Synodical year we look in gratitude to Almighty God for the privilege of humbly serving Him in the establishment of His Kingdom on earth. We pledge anew our allegiance to Him and His work, and offer here a report of the deliberations of the laymen's committee for the consideration of Synod.

First—The apportionment is the chief source from which are derived the resources to carry on the regular work of the Church. It follows then that the raising of the apportionment is the business of the ministers and laymen, and we most earnestly hope and pray that all the members of Synod will devote themselves to the task until the last congregation will meet this obligation. We recommend the Every Member Canvass and the cultivating of Christian Stewardship as the best means of accomplishing this end.

Second—We desire to express our approval of the campaign for Ministerial Sustentation. We urge upon every congregation that has not completed its quota to set itself diligently to the project, and we expect that this work will be continued until the entire fund is raised. We believe that this work should receive precedence at this time over other causes that may be brought before the Church.

Third—We are convinced that some method should be devised to care for the needy aged folks of the Synod, and to this end the question should be kept regularly before the Synod through a committee for the further study of the question, but that no hasty action should be taken, so that finally a wise solution may be found.

Further, it is the sentiment of the elders that Potomac Synod should make provision for its aged within its own borders and that this study may cover the whole of Synod, we recommend that a committee of 5 members of Synod be appointed, two from Pennsylvania, one each from Maryland, Virginia and North Carolina.

Fourth—We urge that the several Classical committees on the reconstruction of charges proceed promptly with their work and so reconstruct or realign all charges that they may be self-supporting and thus remove the necessity for Classical sustentation.

Fifth—It is the thought of the elders that in each meeting of the Synod at least one period be given to an outstanding layman of the denomination for the presenta-

tion of some phase of the functions and responsibilities of the laymen of our Church.

Sixth—We believe that the consistorial conference results in the promotion of the work and activities of the Church, and we urge that they be held at least annually in sufficient numbers to reach every congregation.

Seventh—Higher spiritual levels have been attained in the denomination in recent years, we believe, through evangelistic efforts. We desire to commend the ministry for their attitude toward this work, and it is our conviction that the splendid work in religious education now being carried on in the Church should be tempered and balanced with a liberal sprinkling of evangelism, so that our young people may both know our Master's will and be moved to respond to it.

An organization was effected for the ensuing year which resulted in the election of the following officers: President, Paul F. Schminke; Vice-President, Leslie Coblenz; Secretary and Treasurer, W. N. Decker.

Respectfully submitted,
L. B. Stoudnour, Chairman,
W. N. Decker,
J. Franklin Meyer,
Leslie N. Coblenz,
Clarence Clapp,
J. Z. Faust.

EASTERN SYNOD

The 182nd annual sessions of the mother Synod of our Church were held in the historic First Church of Easton, Pa., in the edifice erected in 1776, the year of the Declaration of Independence. Synod opened Monday, Oct. 22, at 7:45 P. M., the retiring President, Dr. W. Stuart Cramer, preaching the opening sermon on "A Creative Ministry." Text, I Tim. 6:11, 12.

It proved to be one of the best attended sessions on record, with about 450 delegates enrolled. The eloquent address of welcome was delivered by Mr. Edward L. Osterstock, an Easton business man, and was responded to by the President. Throughout the sessions a much-appreciated feature was the high-grade music provided by the organist, quartet choir and string orchestra of the First Church. The pastor loci, Rev. John N. LeVan, and his good people, were most hospitable hosts. On Tuesday evening the members of the Consistory, with their wives, gave a reception to the members of Synod, when Chas. K. Weaver, Supt. of the Church School, acted as toastmaster, and Revs. Robert O'Boyle, Wm. E. Harr and Geo. W. Lutz entertained the multitude with "new" stories. On Wednesday afternoon the delegates were taken to the campus of Lafayette College, where some athletic events were witnessed, and tea was graciously served. The President of Lafayette, Dr. Wm. Mather Lewis, gave an excellent address on Tuesday evening.

The Synod was organized as follows: President, the Rev. Dr. Edwin W. Lentz, of Bangor; Vice-Pres., Elder August Schoenberger, of Ashland; Corresponding Secy., Rev. Edw. O. Butkofsky, of Norristown; Reading Clerk, Rev. John M. Herzog, of North Wales; Treas., Rev. Dr. Thos. H. Leinbach, of Reading. Dr. J. Rauch Stein, Phila., continues as Stated Clerk, and the Rev. Homer S. May, Wilkes-Barre, is Enrollment Clerk. The election, held later in the sessions, resulted as follows: Trustee of Synod, Rev. Jacob B. Landis; Board of Trustees of Theological Seminary, Elders John L. Ruth, Geo. W. Hartman, M. D., and E. C. Thompson; Board of Visitors of Theological Seminary, Rev. Drs. Paul S. Leinbach, Wm. D. Hapfel and Chas. B. Schneder; Board of Trustees of F. and M. College, Elder S. R. Zimmerman, Esq.; Board of Trustees of Cedar Crest College, Elders Elmer E. Heinbach and N. M. Balliett, Esq.; Representa-

tives to Penna. Council of Churches, Revs. J. Rauch Stein, D. D., Edwin S. Leinbach and E. W. Kriebel, and Elders J. N. Olweiler, August Schoenberger and Walter S. Meek; Board of Trustees of Anti-Saloon League, Rev. Maurice Samson, D. D., and F. C. Brunhouse, Esq.; Trustees of Phoebe Home, for 3 years, Revs. Robert M. Kern and W. H. Wotring, D. D., Elders A. G. Reiff and F. W. Richardson; for 2 years, Revs. J. Hamilton Smith, D. D., and K. Otis Spessard, Ph. D., and Elders Milton Warner and G. W. Hartman, M. D.; for one year, Revs. Wm. E. Harr, Isaac M. Schaeffer, D. D., and Geza Takaro and Elders Martin Fey and J. A. Sechler; for Committee on Vacancy and Supply, Revs. W. Stuart Cramer, D. D., and David Dunn and Elder Frank M. Cressman. Synod accepted the invitation of Christ Church, 16th and Green Sts., Philadelphia, Rev. Aaron Tosh, pastor, for the next annual sessions, beginning Monday, Oct. 14, 1929.

The Preparatory Service on Monday evening was conducted by Revs. John Lentz and C. E. Creitz, D. D., and the largely attended service of Holy Communion at 8:30 A. M., on Tuesday was in charge of Rev. Drs. Paul S. Leinbach and C. B. Schneder, assisted by Elders Schmickle, Siegfried, Kressly and Vanatta of the local congregation.

Among those who addressed Synod in the interest of Boards and institutions were: For the Theological Seminary, President Geo. W. Richards; for Catawba College, President Elmer R. Hoke; for Mercersburg Academy, the new Headmaster, Dr. F. Boyd Edwards, who made a most favorable impression upon the Synod; for Franklin and Marshall College, Dr. H. M. J. Klein; for Ursinus College, President G. L. Omwake; for Cedar Crest College, President W. F. Curtis; for Massanutten Academy, Elder J. Q. Truxal; for Phoebe Home, Supt. F. H. Moyer, Pres. of the Board of Trustees, Elder David A. Miller, and Campaign Manager C. H. Dreschman; Bethany Orphans' Home, Supt. C. Harry Kehm, Home Missions, Dr. Wm. F. DeLong, Rev. C. H. Ranek, Prof. Alex. Toth and Dr. R. C. Zartman; Foreign Missions, Drs. Allen R. Bartholomew, J. P. Moore and J. G. Rupp; Ministerial Relief, Drs. F. A. Ruppel and W. H. Wotring and the Rev. W. J. Muir; Publication and S. S. Board, Dr. P. S. Leinbach; Christian Education, Dr. T. F. Herman; for the Executive Committee of General Synod, Dr. Wm. E. Lampe.

At the morning devotions, addresses were given by Rev. Nevin C. Harner on "The Church, the Child and the Kingdom," and Dr. A. R. Bartholomew on "The New Outlook in Foreign Missions."

Synod approved the acceptance by Phila. Classis of the magnanimous gift by Mr. and Mrs. Wm. H. Berger, of Florida, of their beautiful estate in Wynecote, a Phila. suburb, for the establishment of the Berger Memorial Home for the Aged. This new Home is to be maintained by Phila. Classis. The Classis is not expected to participate in the 1929 campaign for Phoebe Home, but will continue to pay its apportionment for the maintenance of Phoebe Home at Allentown.

Elder E. S. Fretz presided at the Elders' Conference and introduced in turn Elders Milton Warner, F. A. Arner, Geo. L. Omwake and Prof. Fred Diehl, who gave inspirational addresses on the duties and opportunities of the eldership.

The stated Clerk read the names of 10 ministers and 21 prominent elders who entered into the heavenly rest during the past year.

A Commission on Realignment, to meet with a similar Commission from the German Synod of the East, was appointed as follows: Revs. I. Calvin Fisher, D. D., E. W. Kriebel, C. B. Schneder, D. D., and I. M. Schaeffer, D. D., Elders T. A. Fenstermaker, Esq., F. C. Brunhouse, Esq., and E. S. Fretz.

Synod resolved that henceforth there shall be a Standing Committee on the "Reformed Church Messenger."

The purchase of the Leadership Training Camps site in Berks Co., as reported by Synod's Committee, was approved. After extensive investigation the Committee is convinced that this site is admirably suited for the purposes desired. The cost is \$6,000, and \$4,000 additional will be needed for improvements. The Publication and Sunday School Board is to have oversight of the educational program.

Miss Eleanor Ritter ably presented the work of the Phila. School for Christian Workers.

Synod concluded its business Thursday afternoon, and due acknowledgment was made to the entertaining Church and all who contributed toward making this so pleasant and profitable a meeting.

CENTENNIAL ANNIVERSARY OF THE EVANGELICAL REFORMED CHURCH, BELFAST, NORTH-AMPTON COUNTY, PA.

The Centennial Anniversary of the erection of the Evangelical Church, Belfast, Pa., of the Plainfield Charge, was celebrated with special services on the evenings of Friday and Saturday, Oct. 19 and 20, and all day on Sunday, Oct. 21. The main auditorium was filled at every service. At the Friday evening service Rev. Floyd R. Shafer, of Tatamy, preached the initial sermon and the vested Union Choir of St. Peter's Church, Plainfield Township, sang. On Saturday evening the sermon was preached by Rev. Adam A. Bohner, pastor of the Broadheads-Hamilton Charge, and a class of 11 catechumens was confirmed.

The Anniversary sermon was preached on Sunday morning by President George W. Richards, of the Theological Seminary, Lancaster, Pa., on the text Psalm 122: 1, "I was glad when they said unto me, let us go into the house of the Lord." It was a real spiritual treat for this country Church to have Dr. Richards preach the sermon and assist at the Lord's Supper. The largest number in the history of the congregation came to the Lord's Table.

At the afternoon service addresses were made by Dr. Richards, Rev. George Bahnson, a Moravian clergyman of Naza-



Rev. William H. Brong, B. D.

reth, Pa., and Rev. Theo. C. Henschen, of Wind Gap, Pa., and several musical selections were given by Mr. Eugene D. Trein and son, Whitfield Trein, of Nazareth, a solo by Mrs. Florence Brockman, a former organist of the Church, and an anthem by the choir.

The sermon in the evening was preached by Rev. John N. LeVan, President of East Pa. Classis, on the theme, "Our Debt to the Past; Our Responsibility to the Future," and was a strong and appropriate message for the closing service. Dinner and supper were served in the basement of the Church by the Ladies' Auxiliary to accommodate people who came from a distance. At the "Home Day" service people were present from Easton, Bethlehem, Allentown, Reading, Wilkes-Barre and other places.

The pastor issued a Centennial Souvenir and Church Directory which was distributed at the services. During the 100 years of its history the Reformed congregation has had only four pastors: Rev. Theodore L. Hoffeditz, D. D., from the erection of the Church until his death, Aug. 10, 1858, a period of almost 30 years; Rev. Ernest W. Reinecke, D. D., from Sept. 25, 1828, until his death, May 8, 1891, a pastorate of little more than 31½ years; Rev. George J. Lisberger, from Sept. 20, 1891, until ill health caused him to resign Nov. 2, 1902; Rev. William H.

Brong, B. D., the present pastor, began his pastorate on Jan. 1, 1903.

The Church was originally built as a Union Church for the Reformed, Lutheran and Moravian denominations.

The land where the Church stands, together with that of the old graveyard, was donated by John J. Rogers, a member and officer of the Reformed Congregation. The old deed names \$1 as the purchase price for one acre, nine and three-quarters perches. The corner-stone was laid June 24, 1828, and the Church was dedicated Dec. 22 of the same year. It was built of native stone by Philip Bauman, at 58 cents per perch, says the old record, and into the corner-stone was placed the constitution and other articles, together with names of the then Chief Magistrate and that of the Governor of Pennsylvania. The President thus honored was John Quincy Adams and the Governor of Pennsylvania was at that time John A. Shultz.

In 1903 when the rebuilding of the Church was under consideration the Moravian denomination released its claim, and in 1907 the Reformed congregation purchased the Lutheran interest, thus making the Reformed congregation the sole owner. In 1908 a charter was granted by the Courts of Northampton County under the name of "The Evangelical Reformed Congregation of Belfast, Pa."

In 1904 when the Lutheran congregation withdrew and built a separate Church the Reformed congregation remodeled the old building and built a small chapel addition with vestibule and belfry. In 1906 the interior of the Church was renovated, including a change of the pulpit, altar, railing and panel ceiling. In 1910 a basement heater was installed and in 1925 the basement under the entire Church was excavated and a social room built with an outside entrance way. In 1927 the exterior of the building was painted and during the past summer the interior was beautifully painted and decorated.

The membership of the congregation is only little over 100, but they respond invariably to the various calls from the Church at large. They have a fair record for paying the Classical apportionment in full. It was in this Church that the late William Laubach, the merchant prince of Easton, was confirmed as a member of the Reformed Church. The Church has an interest bearing Memorial Trust Fund of \$500 given by will by several deceased members.

At the afternoon service the pastor gave an historical address and then pointed out some of the greatest needs, and urged all present to work and pray towards the attainment of the larger things.

Right: Evangelical Reformed Church, Belfast, Pa.

Below: Interior of Evangelical Reformed Church, Belfast, Pa.



SPIRITUAL VALUES OF COUNTRY LIFE

By Malcolm Dana, D. D.—Director, Town and Country Department, Congregational Church Extension Boards

When one speaks of values of country life he generally has in mind farm life. For after all, the farm is the institution par excellence which distinguishes the country. The economic welfare, at least, of village and town are bound up with the farm, and it is to be regretted that villagers often class themselves as belonging with the urban order rather than with that of the country. So, I have in mind, as I write, farm values.

A noted authority says that the farmer need not expect that the economic rewards of the farm will ever compare with those of industry or commercial enterprise. The outlasting satisfactions of agriculture will always be biological and sociological. In

other words, the values of country life are spiritual. What are some of these values?

1. The first spiritual value of country life is the religious significance of agriculture. And the more scientific farming becomes, the more spiritual it should be esteemed. Agriculture still works, and always will, nearer the creative processes than any other avocation. It is a co-partnership with Nature, which means, God. The farmer plants the seed, and it grows he knows not how; but he can be sure that it will grow, and he can rely upon the order of its growth. God always performs his full part; and yet, He cannot get perfect results without man's co-operation. He is getting more perfect results today because man is doing so much larger a part. Only recently has man come to understand how to relate his crops to the soil, climate and markets; or how to cross his breeds and seeds. Hitherto he has been mostly a silent partner, letting God do well nigh all. He worshipped the heredity

bound up in the seed, and when he put the latter into the ground he accepted what came out of it as the will of God. He did not tamper with the seed overmuch, but said, "That is the way it grows." But now things are different. A younger generation, trained in the agricultural college chemical, biological and mechanical laboratories, are coming on to the land. They frankly observe, "I do not have to accept what comes up out of the seed. It is my business to make two blades of grass grow where one will ordinarily, to cross my breeds and seeds, to relate my crops in all sorts of ways." But after all, this is greater co-operation with God than ever before. What are all of these laws which have been learned, and which are now being used and combined to get new effects? They are nothing but the great mind, plan and will of the Almighty for men and His earth. Man is working with Him as never before, and neither is a silent partner. They have become co-Creators, and are to-

gether working miracles upon the soil. Nothing new has been found. Man has only just discovered what has been here since the world was made, and is now using it. God and man are making the deserts to bloom and blossom as the rose. Here is a spiritual value of country life.

2. A second spiritual value of country life is its source nature. The country feeds the world. Existence is conditioned by the great occupation of the countryside, together with the farmer's industry and skill manifested therein. The country is God's agent of sustentation, without which the world could not fulfill its destiny, or man live to use it according to the Divine plan. The farmer has no right to possess an "inferiority" complex, for he and his work are the peers of any in importance and usefulness. The farmer is peculiarly God's agent and caretaker, put in charge of the world of growing things. This consciousness of source value is spiritual. It is worth more than material profits or mere bank accounts. The farmer can think of himself and so work, as God's servant in the craft he has chosen.

3. A third spiritual value of country life lies in the fact that it is a source of human supply, a supply in number and kind above any other. Cities renew themselves every four years, and most largely at the expense of the countryside. Especially is this true in the supply of youth. The country is the habitat of children. It is claimed that there are four million more of them amongst the 30,000,000 farm folks than in any like thirty million city bloc in the land. The country feeds, clothes, educates, and passes on this over-plus of young life to the city. This is the glory of the countryside, as well as its handicap. "Give me a child until he is seven, and you can take him," said a Catholic Cardinal. The country has the child far beyond those years. It indoctrinates him with a bias toward religion and the Church as perhaps no other population does. Then it passes over the product. The tragedy is, it must go right on making bricks without straw, having given up to urban centers the cream of its genius, leadership and youth. This country child is also biologically fit, and as such, is a wonderful contribution to those places to which he goes. He has a longer adolescence than any other child, during which time it is his chief duty to grow. He has air, space, and freedom from crowding and adult personalities. He lives near to Nature and her creative processes. Thus a being is produced of superior physical, mental and moral worth, and given to the world. Here is spiritual value in which country life has a right to glory.

4. A fourth spiritual value of the country is the farm home. This is the most typically American home that exists, and has always been intensely moral and religious. Life here is simpler rather than complex. The members of the family have a common interest and are partners in one occupation. Habits of work are generated by the farm task, and filial obedience has always been a characteristic of the farm child. All this makes for self-reliance and self-sufficiency and character. These are spiritual values for which the countryside may give thanks.

5. A fifth value of country life is the re-creative character. It not only breeds original health in those fortunate enough to be born in the country; it is the one place to which people go to be re-created in body, mind and soul. People do not go to cities to regain health, but to the country. The latter restores physical and nerve endowments; it also cures distorted perspectives. And health of body gives the soul both an impulse and a chance. Religiousness and worship are fostered by the countryside. It is also the world's playground, sought after because its pastimes are simple and wholesome. They give release from the artificial and garish pleasures of city social life.

Here, again, are spiritual values that inhere in country life.

These values which have been enumerated are not tangible. They cannot be touched, tasted or handled; neither can they be estimated in columns of figures. The values are fundamental and elemental, of man's consciousness of worth, and lying under the show of things in things themselves. Because the country is what it is, and performs the mission that it does, it is of supreme value. The values of country life are spiritual just because they are values of giving and of giving up, rather than of getting. And this is for the world's best and highest welfare.

RURAL HUNAN, CHINA

By Mary E. Myers, former Missionary to the Province

There is no rarer treat for the missionary, who is confined to the daily routine of school or hospital work in the mission compound, than to go with an evangelist to visit our work in the country and in small towns and villages.

Our two mission stations in China are in the province of Hunan and our modes of travel from mission stations to the outlying districts are by rowboat, sedan chair, horseback or train.

Hunan is considered one of China's most beautiful provinces. There are mountain ranges, rivers and plains. The mountains in certain districts are terraced almost to the top. Here small beds of rice are cultivated, or various vegetables raised, but in the tea district the tea plants with their glossy leaves and fragrant, white flowers one delights to behold. Other mountains are especially beautiful in the springtime when the wild flowers are in bloom. Masses of azalias, red and yellow, with many smaller flowers of different colors cover the mountain sides. The beans have a colorful and very fragrant flower, and a vegetable from which an oil is extracted (which they use instead of lard) has a plant and blossom similar to our mustard plant. Fields of this are one mass of yellow and are very fragrant, too. Trees covered with wisteria are a mass of lavender. As one travels along through such exquisite beauty and suddenly comes into a small town or village which has never owned a sewer system or practiced the simplest rules of sanitation, the stench and sights we behold bring to mind this second verse of an old familiar hymn.

What though the spicy breezes
Blow soft o'er Ceylon's Isle,
Though every prospect pleases,
And only man is vile!
In vain with lavish kindness
The gifts of God are strewn,
The heathen in his blindness
Bows down to wood and stone.

And what a privilege to stop in those villages and endeavor to light for them the lamp of life by telling them God's plan for their salvation.

I have said that Hunan province is especially beautiful because of its mountain ranges, rivers and plains. It is interesting to know that homes must be moved (fishermen have their homes near the water edge) and modes of travel from place to place vary because of the rise and receding of water from these rivers and lakes. During the winter the mountains in the Northwest of China are covered with snow. This melts and added to it is the usual heavy rain fall; the rivers rise gradually from small streams to the tops of their banks; places that are not built up by dykes are flooded, and the plains are covered with water for miles and miles. Therefore, during the summer these plains are traversed by boats, but in the fall the water gradually recedes and the old formerly beaten paths are used. The wares are then taken to and from town on wheelbarrows or in baskets suspended from a pole carried on the shoulder.

These plains, too, are most interesting as they change from their dead grey or brown color of winter after the water has receded. Early in spring the grass and many colored little flowers appear, making a most gorgeous carpet only to be covered again later in the spring by water.

Now let us think about the people, that very ancient race of Chinese. I wonder whether any two people get the same impression of their greatest need as we stop in those country villages. We will see people, many men, women and children coming out of their homes to see the "foreigner." Perhaps most of them have never been away from their home town and have never seen a white person. Or if the missionaries have been there before they will remember them and invite them to come into their homes to drink tea.

You may see children right by your side barely recovered from smallpox; there will be oh so many sore eyes and not only a few blind people; their teeth have never known the cleanliness that a tooth brush can give them, and there is scarcely a trace of what you would consider comforts and necessities of life.

We accept the invitation to drink tea. As we talk to the children, we find that perhaps eight out of every ten children do not go to school. The parents have no money to pay a private teacher and there may not be a public school; anyway the little girls must stay at home to help to do the housework and care for the babies. Oh, yes, her feet are bound and how painfully she steps around! Bound feet really are out of style, but in the country they are slow to change their customs and still bind the feet of their girl babies.

We see the idol on a shelf, very old and dusty, but by its side are some sticks of incense partly burned. Then, too, there are several small tablets with Chinese characters inscribed on them. They are the names of the family ancestors, and the incense must burn while prayers are said for the spirits of the ancestors.

Naturally the evangelist says, "There must be a change of heart," and preaches to them the Gospel of Christ. The missionary interested in educational work will say, "There must be schools for these children," and the medical missionary will want to tell them how the diseases are caused, how infection is spread, and how to prevent disease. They will want to vaccinate those who have not yet had smallpox, try to persuade those with eye diseases to go to the hospital, and perhaps give some quinine to those suffering with malaria. The medical missionary will want to have a model hospital where cleanliness is next to godliness. They will want to have Chinese boys and girls trained to help care for their suffering people.

Perhaps what each missionary of the cross longs most for is the love, prayers and keep interest of each co-worker in the homeland.

THE OLD SOAK

By Ernest H. Cherrington, LL.D., Litt.D.

Have you ever met the Old Soak? He is fast vanishing. He will soon be as extinct as the carrier pigeon, the dodo, the great auk or Sinbad's roc. It almost seems a pity that science could not preserve him by the vitaphone or some other device that would let us see and hear him as he is. Yet, even then much of the peculiar flavor that made him unique would be lost. Don Marquis placed him on the stage as Clem Hawley, probably the very best picture of this disappearing species which has ever been given.

The Old Soak was lovable, but a total loss to any community. He was well meaning, but as unreliable as a bootlegger's word. He was a "good fellow" when with the boys down at the corner saloon, but his wife had a different opinion of him. His sons usually viewed him as

as a horrible example and became teetotalers themselves, while his daughter blushed with shame if he met her while she was in the company of her friends.

Possibly there can be no stronger indictment of the beverage liquor traffic than some of the Old Soaks whom we have known. Most of them were men of culture, men of exquisite refinement, men with perfect courtesy of the Old School. Even in the ultimate degradation to which they had fallen, they still had an air. One felt that they had been, even though they were not, gentlemen. The contrast between what they were and what they had been and the still more tragic contrast between what they were and what they might have been, constitutes an indictment which the liquor group can never answer.

The Old Soak never planned to be an old soak. He merely planned to be sociable. All he sought was a little agreeable color and fragrance in life. He believed he could "take it or let it alone." Like Joe Jefferson's "Rip Van Winkle" he often said, "I won't count this one," but nature counted it and the uncounted steins of beer, the uncounted glasses of wine, the uncounted pints of whisky soon changed the careless laughing good fellow into the hopeless Old Soak.

The Old Soak did not want to reform. With Omar Khayyam he might say:

"Though wine hath rent my robe of honor,
well,
I often wonder what the vintners buy,
One-half so precious as the stuff they
sell."

All that ambition meant to him, all that life held out of promise in his glowing youth, all his dreams of achievement, of fame and honor, all these he had bartered for his glass of wine. After a time that glass of wine became the strongest, most influential spirits which the malignant ingenuity of man could devise.

The Old Soak was not really old. He merely looked old. His gray hair, his uncertain walk, the trembling of his hand, his lack of consecutiveness when he talked did not make him venerable. His life had not ripened into mellowed years of fruitage, but had been blighted into premature decay. Unlike Browning's Rabbi Ben Ezra, he could not say:

"Grow old along with me,
The best is yet to be."

The Old Soak would never invite youth to a pilgrimage that companioned his. He knew that his old age was "unwept, unhonored and unsung." Like Shakespeare's Wolsey he had felt "a frost, a killing frost," and "honors, friends and all he hoped to have" had been swept away. Like Cleopatra, he had dissolved a priceless pearl in a glass of wine. He knew it, but he knew it far too late.

Among the ancient Hebrews, slaves were freed in the Year of Jubilee. Some slaves, however, declined to accept manumission and the Law directed that as evidence of that refusal these were taken to the door posts where an awl was driven through their ear into the portal. Unseen by the physical eye, that stigmata of unbreakable slavery marked the Old Soak. His fetters had become so great and so much a part of himself that he had lost even the will to cast them off.

As a nation, we do not sanction the making of Old Soaks any more. Instead, we are emphasizing the making of leaders of the world's dreams, for the raw material of an Old Soak is also the raw material of a great statesman, a great poet, a great leader of mankind. That easy accessibility to liquor which made possible the development of a Clem Hawley has passed away forever in this nation. There may be a few, who because of some diseased appetites or depraved tastes, may crave the fiery draughts of liquor, but the wholesale production of the Old Soak has been

abandoned. One might reverse the application of the epitaph Shakespeare wrote for a dead king, "Take him for all in all. We shall not look upon his like again."

"LIQUOR CONTROL IN CANADA"

(Review of "Liquor Control in Canada" by Ben H. Spence; published by Canadian Prohibition Bureau, 450 Confederation Life Bldg., Toronto, Canada, at \$25.)

By Ernest H. Cherrington, LL.D., Litt.D.

Ben H. Spence's book, "Liquor Control in Canada," which is being distributed by the Canadian Prohibition Bureau, 450 Confederation Life Bldg., Toronto, Canada, at the nominal price of 25 cents, is one of the most timely volumes that can come to a reader's table in the present year. Crammed with data gathered from the official records of all Canadian Provinces, it sets forth with a wealth of phrase the utter failure of the so-called liquor control system wherever tried by our northern neighbors. There are few volumes which would be stronger weapons in the hands of the friends of Prohibition wherewith to combat the insidious and utterly false propaganda of those who seek to rivet again upon the American people the chains of the legalized liquor traffic which we hope have been cast off forever. Mr. Spence says:

"'Liquor Control' in the Provinces of Canada is a huge success from the standpoint of those who make, and wish to derive a profit from the sale of liquor; and those who buy, and wish to derive sensations of intoxication from the consumption of liquor; but, from the standpoint of those who seek to remedy the evils of alcoholism, it is a tragic, ghastly failure."

"Writ large in the experience of these Canadian Provinces is the truth, which ought to be self-evident, that the ravages of a plague cannot be remedied by arranging for the dissemination of disease germs nor can the evils of alcoholism be prevented by providing facilities by which people may obtain alcoholic beverages."

The smuggling and rum-running scandals which have developed under the various systems of "liquor control" in Canada are set forth by Mr. Spence who quotes from the official reports of the Royal Commission which was appointed to investigate an illicit traffic which grew to be so great that the so-called liquor control boards seemed helpless to combat it. Mr. Spence also sets forth from official reports the evidence of the corruption and the fraud practiced by the brewers, distillers and liquor interests of Canada.

The development of vice, the stimulation of underworld-activities, the growth of crime and drunkenness are given in this volume with elaborate and exhaustive citations gathered from the official records.

Two factors in the economic and social problems of Canada are stressed by Mr. Spence. One of these is the enormous drink bill which is draining away the very life blood of commerce and industry, seriously affecting legitimate trade and imposing needless burdens upon the wealth and industry of the provinces. The rapid increase in value of brewery stocks which he shows, hardly compensate a province for the loss to productive industry. The increase in motor accidents to which he pays considerable attention demonstrates that under "liquor control" as under the obsolete license system, intoxicants wipe out that margin of safety which is so highly essential in this high-powered and swiftly-moving civilization.

Mr. Spence who, Prof. J. Gibson Hume, head of the Department of Philosophy in the University of Toronto, in a foreword, says is "the best known and most fully informed man in Canada in regard to Prohibition" speaks as one with authority. In this work he has avoided propaganda and has confined himself almost entirely to presentation of unconvertible facts. Every citizen should read this book as an anti-

dote to the liquor group's claims that "Control" is superior to Prohibition.

DEVELOPMENTS IN THE VACATION CHURCH SCHOOL

Dr. Charles Peters

One of the most commendable features of Vacation School Work is the constant demand for curricula materials which meet the needs and interests of pupils. From the very beginning of this movement the interest of the pupils was given primary consideration. The very nature of this intensive work during the vacation season made it necessary to consider the reaction of pupils to the educational features of the program a matter of foremost importance.

It must not be taken for granted that all vacation schools are giving due consideration to the response of pupils to the daily program. There are a great many persons in charge of local schools who believe that all that is necessary is to teach Biblical material to pupils in order to develop Christian conduct. Usually the imparting of this information in these Bible-centered schools is pursued in a most unpedagogical manner. While we admire the zeal of these conscientious leaders, we certainly despair of their results and procedures. We find that pupils fail to practice what they are taught and at the same time react unfavorably to the artificial efforts put forth in the hope of securing whole-hearted interest. There is, therefore, a very insistent demand for guidance and materials in which matters of vital interest to pupils are treated in a constructive way. Furthermore, the most competent leaders in Vacation School work who have profited by the results of a pupil-centered program are eager to introduce these same procedures in the Sunday sessions of the Church School.

A supervisor of a Vacation School who for the first time proceeded on the basis of the normal interest of pupils by giving them a due share in directing and planning the work of the school, soon saw the advantages of the pupil-centered method. She writes, "When I arrived on the field I believed that my curriculum should be all planned in advance, based on a general knowledge of the child and his problems, allowing room for slight variations as situations demanded. The pastor's enthusiasm for, and experience with the democratic method persuaded me to try it out. I am convinced that eventually all Christian teaching must be done in this way. I am also convinced, however, that it will take time before it can be entirely successful."

Another feature in recent Vacation School work is the employment of a greater number of not only paid teachers, but trained teachers. It has been the custom to remunerate the workers in a large number of schools when this work was first introduced. A number of Churches regarded the mere payment of teachers, usually public school teachers, and the providing of necessary equipment a sufficient guarantee that effectual character training would result. The folly of this policy is slowly becoming apparent to these same leaders. Intensive religious training of boys and girls in the summer months demands an understanding of techniques, materials and objectives quite distinctive from the training or experience of the traditional public school teacher. On the other hand, we usually find that the most competent persons



are usually anxious for special preparation in order to achieve satisfactory results.

In a large number of successful Vacation Schools, all teachers or principals in charge of a department (either the Kindergarten, Primary or Junior Department) were remunerated for their services and at the same time received special training by means of conferences or a five session Standard Training School for Vacation School work. It is evident that if the principal or head of a department is trained sufficiently so as to be able to give teachers of the various departmental groups adequate assistance and guidance in using materials and in planning activities, then excellent results can be obtained. In this way a number of volunteer teachers can be used to good effect provided they are placed in charge of the departmental leader who is trained and experienced for this work. By giving some remuneration for directing the work of a department, those responsible for the school can easily insist that these departmental leaders shall take special training for the work of their department.

Here likewise we can gain a suggestion for improving the work in the various departments of the Church School. If our pastors and superintendents of local Church Schools would send to our Summer Schools and Camps of Religious Education well-selected young people and teachers with leadership calibre, it would not be long before these same trained workers could be made superintendents or assistants of the various departments of the Church School. If a policy of this kind could be adopted in our local Churches generally we would soon have departmental leaders who would in turn be able to de-

velop a competent corps of teachers for their respective departments of the Church School. At the present time we find that a great many of these departmental leaders are like the "blind leading the blind."

In this connection it should be said that a number of Vacation School leaders reported that the Vacation School is an excellent agency for training teachers for the Church School. This training is inevitable where there are competent departmental superintendents who hold a number of regular conferences each week with the teachers of their respective departments of the Vacation School. It is exactly in this way that we are suggesting that the teaching work of the Church School can be greatly improved.

Another commendable feature of recent Vacation School work is the amount of care and the painstaking effort put forth in the keeping of records on the part of teachers and supervisors with regard to their successes or failures from day to day in the Vacation School. These reports take the form of diaries which are faithfully kept from day to day. Instead of reporting in a general way at the end of the vacation season or at some conference held one year later, teachers note the problems that arise from day to day and the method pursued in meeting these specific situations. The situations which arise in the course of a day's work constitute the basis for the promotion of effective pupil-centered training. These diaries aid teachers in planning for their work and at the same time reveal the extent of a pupil's development in Christian conduct.

We are attempting to make typewritten copies of these diaries and then send the local leader of the Vacation School a car-

bon copy of reports of this kind. These diaries are of great help to teachers and supervisors who will refer to the work of specific groups as well as of individual pupils and note their development from year to year. Whenever a new teacher is added to a department these diaries are the best possible aid in acquainting such a new recruit concerning the work that was undertaken in previous years. Naturally a statistical report of the school and of each pupil in the school is also kept by those in charge of this work.

We are glad to report that a manual on Vacation School work in which the pupil-centered procedures are presented is now available. Too frequently workers in a Vacation School were acquainted with the new viewpoint in modern education, but they lacked the skill and insight in dealing with specific problems. In the handbook on the "Pupil-Centered Vacation School" are found discussions like, "How to Begin," "Training Workers," "Materials and Equipment," "The Daily Program," "Supervised Teaching," "Correlating Home, Church and Community," "Standards and Goals," "Organizing the School and Achieving Results," "The Proper Use of Biblical and Extra-Biblical Materials," "The Relation of the Pastor to the Vacation School," and "Criticisms on Pupil-Centered Religious Education."

Statistical Summary—One hundred and forty-eight schools reported. The average length of these schools was 3 2-3 weeks. The average cost per pupil was \$1.12. There were 31% paid teachers and 69% volunteer teachers connected with these schools. Of the total number reporting 45 were interdenominational and 103 were denominational schools.

"The Lost Radiance of the Church"

This was the subject of an able article in the MESSENGER of August 16, from the virile pen of the REV. FREDK. K. STAMM. A few "letters to the Editor" based on this article are herewith appended:

THAT "LOST RADIANCE OF THE CHURCH"

When the writer was a young man in college, one of the boys leaped to his feet, as his opponent concluded, and exclaimed, "Mr. President, I deny the fact!" Facts are stubborn things to deny, but some assumed facts may be denied with impunity. We have been hearing much concerning the "lost radiance of the Church," but I question whether it is lost; indeed, I will frankly deny its loss!

I have been in the membership of the Church for nearly 70 years, and do not hesitate to claim that in that long time the Christian Church has not shone with greater splendor than it shines today.

Is it said that its evangelistic fervor is less than formerly? The flame from burning anthracite is much less brilliant than that from shavings, but think of the intense heat and of its continuance! The evangelism of the Church today burns with a steady flame and gives off a sustained heat.

When, in the long history of the Church, has so much been done for the religious education of the young? How radiant is its recent history in this respect!

There is space for only a word as to the splendid work of the Church in other and needy lands. What we know as Foreign Missions have been to the fore little more than 100 years, but how gloriously does the Church shine today around the wide world! The Church is still radiant. —G. S. R.

HAS THE CHURCH LOST ITS "RADIANCE?"

Yes, to a large extent, as a Church. Here and there we find choice spirits, in

pulpit and pew, who have seen the vision. But the Protestant Church, as a whole, knows not God face to face. She has no keen sense of the reality and presence of God. Many of her Churches have no altar. And when they have, too often it is ornamental. Her worshippers are not taught that here they have come face to face with God. And she teaches not her people how or where else they may come face to face with Christ. Her Churches are too often forums, where one person holds forth on some subject, supposedly religious, for the interest of such as may come to hear him. The worshippers come largely to be interested, with no idea that they are coming into any "Holy of Holies," or that they are to be led into the Divine Presence.

The Roman Mass may be idolatry, but here at least the worshipper feels that he is in the real presence of his Christ. His soul is humbled and at the same time inspired. For to him this is his God and he has seen him face to face. When the Protestant Church in some way practices the Presence of God, she will have her radiance back—and not till then. Then people will be convicted of sin. Then men will be inspired. Then will they have an unconquerable faith. Then will she be triumphant. —J. M. N.

THE LOST RADIANCE OF THE CHURCH

Under the above title, Frederick K. Stamm has catalogued many of the vain and useless ceremonial functions that have crept into the procedure and practice of many religious bodies.

Much of the purely functional work, oft

devised by laymen and shouldered upon pastors for performance, is not at all calculated to add dignity or that spaciousness of spiritual progress to an organization, which God will deign to reinforce with the teaching of His Holy Spirit. Also note that very seldom does a conscientious preacher care to deal in generalities or platitudes. Every preacher has knowledge of many conscientious pastors and ministers, who have unjustly suffered by reason of their delivering straight-from-the-shoulder sermons to a slothful congregation.

Being a layman, without fear of my fellow-men, I can safely ask my readers to re-read Matt. 21:28-29-30, and mentally grasp the fact that the parable referred to, is descriptive of two classes to be found amongst all who hear the Word of God. The Gospel of Christ requires, from all of us, the fulfilment of the law of righteousness.

In the parable there is ne'er a word about finance, socialism, ritualism or any of the other "isms" that form so many creeds and doctrines with which the world becomes bewildered.

The parable, "Go, Work Today in My Vineyard," is really addressed to each and all of us. Let us not readily draw near to God and with our lips exclaim, "I go —" and then afterwards neglect to do His bidding. Nor let us be bold to at first refuse that bidding, with a lurking hope that all will be well with us at the last. The parable speaks in language not rare in Holy Scripture, "Today, if ye will hear His voice," "Son, go work today in My vineyard." Remember that all Scriptural messages emphasizing "today" were sent and came to our full understanding LONG AGO. —F. A.

Home and Young Folks

THE PASTOR SAYS

By John Andrew Holmes

No credit ever cancels a debit in conduct. Each stands until repented for.

Junior Sermon

By the Rev. Thomas Wilson Dickert, D. D.

GOOD AND EVIL

Text, Romans 12:21, "Be not overcome of evil, but overcome evil with good."

There are two great forces at work in the world with which every boy and girl and every man and woman has to do. These forces are good and evil, and they are opposed to each other. No child lives long in the world before it becomes aware of the presence of these two forces in its heart and its life.

St. Paul, who wrote the epistle from which our text is taken, tells us in the seventh chapter of the epistle about the struggle which went on in his own life because of the presence of these two forces. He says: "For that which I do I know not: for not what I would, that do I practice; but what I hate, that I do. But if what I would not, that I do, I consent unto the law that it is good. So now it is no more I that do it, but sin which dwelleth in me. For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to do that which is good is not. For the good which I would I do not: but the evil which I would not, that I practice. But if what I would not, that I do, it is no more I that do it, but sin which dwelleth in me. I find then the law, that, to me who would do good, evil is present. For I delight in the law of God after the inward man: but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. Wretched man that I am! who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord."

This shows a great struggle of soul in St. Paul, and it is in the hope that I may help you so that the struggle in your soul may not be as severe, that I am speaking to you on this deep subject. I believe that it is possible for children to begin and continue life in such a way that they will not fall into the wretched condition in which St. Paul found himself. And we find the secret key in St. Paul's own words as found at the end of the quotation I have given above: "I thank God through Jesus Christ our Lord." If Christ is able to deliver a person from such a wretched condition, and He is, then He is also able to keep one from getting into such a wretched condition if one takes Him into his heart and life in time.

I have known a number of persons in my time, especially earlier in my life, who thought that children ought to be allowed to grow up naturally until they were eighteen or twenty years old and then they should be converted to the Christian life. In other words, they were to be allowed to taste of good and evil so that

they might know the difference, and then the evil was to be driven out by conversion to Christianity.

I am convinced that such persons were entirely wrong in their theory of life, and that the only way to be sure that boys and girls will grow up to be Christian men and women is to bring Christ and His Spirit into their lives as early as possible and to keep Him there all the time. It is much easier to take Christ into the heart early in life, while the heart is tender and sensitive to His influence, than after it has become hardened by sin and has become the abode of evil.

It is possible not only to overcome evil with good, as St. Paul tells us, but also to keep out evil by having the heart so occupied by that which is good that evil can find no room to get in. But this process must begin early in childhood. The writer of the book of Proverbs seems to have understood this principle when he says (22:5), "Train up a child in the way he should go, and even when he is old he will not depart from it." And the fourth verse of the same chapter is also full of meaning in our study of this subject: "Thorns and snares are in the way of the perverse: he that keepeth his soul shall be far from them."

And St. Paul regarded Timothy as a good young man as he contrasted him with the evil men of his day. We sometimes lose the full force of a verse or a portion of the Scripture by failing to consider the context, the verses which come before and after. In quoting two verses from second Timothy (3:14-15), which are often quoted, I will include also the preceding verse, which makes St. Paul's statement much stronger by way of contrast: "But evil men and impostors shall wax worse and worse, deceiving and being deceived. But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus."

The text, of course, has a wider application than I am giving it today. It includes the overcoming of evil with good in others, in enemies and wicked persons. Perhaps, some other time, I will treat it in the wider sense, but at this time I want to apply it especially to the overcoming of evil with good in your own heart and life, and the keeping out of evil from your heart by filling it with good.

We can learn many valuable lessons from nature. Light and darkness are often used to represent good and evil. They are the exactly opposite of each other. Where darkness prevails, light is absent; but where light prevails, darkness cannot come. Light is much more powerful than darkness. Light can drive away darkness, but darkness can never drive away light. The only way in which you can have darkness is by removing the light or extinguishing the light.

If a room is dark, you cannot get rid of the darkness by trying to drive it out, or to shovel it out, or to push it out. That would be a useless and endless task. But as soon as you bring a light into the room, or touch the electric button, or let the rays of the sun shine in, the darkness disappears. If one has evil in his heart he cannot get rid of it by trying to drive it out, but to the extent that good is brought into the heart it will overcome the evil

and will drive it out. If Christ, who is the foundation of all good, is enthroned in the heart, evil will disappear. The only way to keep a room from getting dark is to keep it constantly flooded with light. The only way to keep evil out of the heart is to keep it so filled with good, by the indwelling presence of Christ, that evil can find no room in it.

There is another illustration from nature with which I want to show you the power of good over evil. As you all know, microbes are a cause of disease. It is a great wonder, seeing that there are so many microbes about, that we keep as well as we do. But a great Russian scientist has found out the secret why they are not as deadly as they might be. He has proven that certain cells contained in the blood, commonly known as the white corpuscles of the blood, have the power of moving about anywhere in the body. These white corpuscles wander about in the blood and in the tissue and get after these disease-producing microbes and eat them up. They are like guardian angels of the body, and when we have a sufficient number of these good corpuscles they overcome and keep away the evil, in the form of disease, which would otherwise befall us.

So it is in the spiritual life. The good that is in you acts like the white corpuscles and gets after the sin-producing germs and overcomes and devours them. These good influences in you are fed and nourished by the presence of Christ in your heart and life, and so long as they are present with you the evil cannot flourish, but the good will overcome the evil.

LET THIS BUSINESS BE STOPPED

There is a habit among Church members which is rapidly becoming a scandal. There are thousands of Church members who have been living, let us say, in New York, Boston or Philadelphia, for a quarter of a century whose membership is still in Ohio, Maine or Virginia. These people float from Church to Church, they enjoy a sermon here and there, but they have no Church home. They have become "Church tramps," having no sense of obligation to attend any Church in particular. Often they stay away from Church altogether. They claim that the little "home Church" from which they come needs what money they can afford to give. Often we have wondered if "the little Church at home" really gets much from the members who have lived away from it, and who have neglected their Christian obligation for many years. If that little Church "at home" gets much money from such people we are greatly mistaken. In many instances these absent members have ceased to communicate with the home Church, their names have been erased, and they have been lost to the denomination. Pastors who hold on to the names of their absent members are in part to blame for this state of affairs; but whoever is to blame, it is a shameful state of affairs. If this paragraph comes under the eye of those who have a loved one living far away from home we trust that it will be the occasion of a letter in which this paragraph will be enclosed.—Watchman-Examiner.

PRAY, PRAY, PRAY!

The highest service that we can render is prayer. It means more than preaching, than planning, than giving. These things

are not to be despised and they must be done, but prayer will make them effectual and powerful. Campbell Morgan puts it into a nutshell. He says:

Men ought always to pray. It is a duty, not a privilege. Men ought. All omnipotence is at the disposal of the saint who prays. God is willing, then men ought to pray, which means, men ought not to faint. There ought to be no fainting. I have fainted, and still do faint; I ought not. I have no right to faint. How strenuous is the life. How fierce the battle! I know something of the conflict, but I ought not to faint because I can pray. All which means that in God there is resource equal to every demand that can be made upon the trusting soul. There is no hour so dark, but that if I will stay upon Him, I shall discover His readiness to support me as I stay. There is no battle so fierce but that if I pray I may not stand, "Withstand . . . and having done all, to stand." No temptation so swift, so sudden, or subtle, but that if I am always praying I may not find at once the wisdom and the might that enable me to overcome. Men ought not to faint, because men ought to pray. The whole life of the believer should be prayer—and this is the summary, and conclusion—every act, every word, every wish. —The Watchman-Examiner.



Bible Thought This Week

CONTENTMENT WITH GOOD:—Better is a little with the fear of the Lord than great treasure and trouble therewith.—Proverbs 15:16.

HOME EDUCATION

"The Child's First School is the Family"
—Froebel.

A HAPPY BOY VERSUS A SPOTLESS HOUSE

Lillie M. Saunders

"Mother, may I make some cookies?" asked nine-year-old Billie Dean.

"I should say you may not!" quickly answered his mother with startled surprise. "What in the world ever put such an idea into your head?"

"Well," replied the lad in rather a shamed tone, "Tommy Rogers' mother let him make some and they tasted awful good 'cause he gave me a whole handful of them. He said he made 'em all by himself and I know I could, too. Please, Mother, let me try just once an' if they are not good, I'll never ask again. Honest I won't, Mother," he added earnestly.

"Well, I'm not willing and that settles it. I'm not going to have you messing up my kitchen. Go on out and play with your wagon."

"Oh, shoot!" exclaimed the disappointed boy. "I want to make some cookies. I'm tired of playing with that old wagon."

"Billie Dean, that's not an old wagon and you know it," said his mother. "Why, shame on you! You've had it only a week. Now go on out and keep still, I say." Billie slouched out, shutting the screen door with a bang that caused his mother to exclaim impatiently, "That boy! What shall I do with him?"

Her aunt from another town happened to be visiting her. In answer to the mother's perplexed query she replied, "Mary, I think you are making a serious mistake in not permitting Billie to make those cookies when he wants to so badly. If he were my boy I'd be only too glad to have him want to do such things."

"But, Auntie, just think what a mess he'll make," protested Mrs. Dean.

"I don't see why he should," replied the older woman, "and even if he did he could clean it up, couldn't he?"

"Oh, maybe he could, but he wouldn't."

"Well, have it understood that if you let him make the cookies he is to leave everything just as clean and orderly as he found it. Anyway, Mary dear," continued her aunt, "don't you consider it all a part of your job as mother and home-maker? You can't just feed and clothe your boy and call him raised. You've got to study him, live with him and for him, love him and show him you do. I've been here three days and I've not once seen you play with Billie, or show the least interest in his affairs. He's such a fine little fellow, too, I wish he were my boy," she added wistfully.

"Oh, I don't," quickly replied the mother with a laugh. "I want him myself, but he does drive me half frantic sometimes—always wanting to be doing some unheard of thing."

"Well," replied her aunt, "that's the way Columbus happened to discover America. You'd not want him sitting around like a dummy would you? Anyway, I like to see a boy take an interest in housework, Mary, if you let Billie make those cookies I'll see that he leaves everything in good condition."

"All right, Auntie dear, you win. I'll call Billie." She found him sitting consolately in his wagon back of the house.

"O, Billie, come here," she called.

"What you want?" asked the lad sulkily.

"Well, come and see," returned his mother. "I've changed my mind about those cookies. You may make some if you want to and will clean up afterwards."

The lad gave a bound and let out a yell of joy. "Oh goody, goody, Mother! You bet I'll clean up afterwards! You'll see. And I'll make you some good cookies, too."

"A kindergarten is a necessary part of every well organized school system. Child life is made richer for having had the training in a good kindergarten and the work of the primary teacher is greatly helped thereby."—J. A. Churchill, President, Southern Oregon Normal School.

Parents desiring to secure kindergarten training for their children may obtain information, upon request, from the National Kindergarten Association, 8 West Fortieth Street, New York.

PUZZLE BOX

ANSWERS TO—SOME QUESTIONS IN HISTORY—PART ONE

1. Christopher Columbus, October 12, 1492; 2. Ponce de Leon, in 1512; 3. Balboa, 1513; 4. De Soto, in 1541; 5. Pizarro, in 1533; 6. St. Augustine, 1565, the Spaniards; 7. Jamestown, Va., 1607; 8. William Penn, in 1681; 9. William Penn, in 1682; 10. The French and Indians, in 1775; 11. George Washington; 12. General Wolfe, defeating Montcalm.

BEHEADING ACROSTIC — NUMBER THREE

The beheaded letters arranged in order spell the name of a Reformation Leader.

1. Behead custom and leave a wise man.
2. Behead a device for climbing and leave a serpent.
3. Behead the keeper of a forest and leave an ugly temper.
4. Behead an ugly temper and leave speed of action.
5. Behead an earthen vase and leave a stratagem.

6. Behead part of a foot and leave a long fish.

7. Behead a limited area and leave less than two.

8. Behead to take by violence and leave comfort.

9. Behead a man's name and leave a large carrier.

10. Behead part of the neck and leave a monkey.

11. Behead a spectre and leave one who entertains.

12. Behead a sticker and leave a son of Adam and Eve.

13. Behead that which is perfect and leave a transaction.

—A. M. S.

Family Altar Column

Rev. Ambrose M. Schmidt, D. D.

November 5-11.

Practical Thought: To Be Like Christ in Mind and Manner.

Memory Hymn: "Thou, By Heav'nly Hosts Adored."

Monday, November 5—Oneness in Christ.
Read Romans 12:1-8.

How different our days would be if, as we went out to our daily tasks, we realized that Jesus was not only with us—by His presence, but also in us—with His Spirit! He, really and truly our Head. He the great teacher to direct us. He the sympathetic Friend to encourage and comfort us. Oneness in Christ most naturally means a oneness with our fellow-Christians. What a striking figure Paul uses when he says—"So, we, being many, are one body in Christ, and every one members of one another." Many members in the great social order and spiritual household of which Jesus Christ is the Head. Just two kinds of members are possible, fruit-bearing or barren; helpers or hinderers. What sort of members are we?

Prayer: Blessed Saviour, Thou great Head of the Church, help us to grow more like unto Thee. Help us to bear fruit worthy of those who have named Thee as Lord and Saviour, who have promised to follow Thee even unto the end. Amen.

Tuesday, November 6—Christian Brotherliness. Read Romans 12:9-21.

Am I my brother's keeper? Certainly you are and most folks know it. Christian Brotherliness is most and best revealed when humans live together, transact business together and meet together in the way that Jesus Christ met and associated with men. The Golden Rule is a thoroughly workable measuring rod and in the hands of men like "Golden Rule" Nash, it becomes the ideal measure of mutual concession and service. Capital and Labor in warfare is sin. Each is helpless without the other. "In honor preferring one another" is a proof of real friendship, even as employer and employee meet face to face.

Prayer: Help me, dear Lord, to live with my associates in peace and in the spirit of good will.

"Teach me to feel another's woe,
To hate the fault I see;
That mercy I to others show,
That mercy show to me."

Amen.

Wednesday, November 7—Isaac the Peacemaker. Read Genesis 26:23-33.

Looking out over the world one gains the impression that there are more peace-breakers than there are peace-makers. Family eruptions and neighborhood disturbances are all too frequent. We need to pray for more patience, quietness and

calmness of mind and of heart, all of which will help to work miracles in society, in the family, and in our own lives. Have you ever thought how patient our Father-God is with us? Our Saviour breathed peace upon His disciples and is waiting to impart the same benediction to you and to me. The more peaceful our own lives are the better peace-makers we become among our neighbors and friends.

Prayer: Go with us this day, blessed Saviour, and help us to meet our fellow-men in the spirit of peace and patient fellowship. Somewhere may our sympathetic touch bring peace to distressed souls. **Amen.**

Thursday, November 8—An Example of Forgiveness. Read Genesis 45:1-11.

Most of us receive a good many hard bumps as we travel along the roadway of life. Quite often someone jostles us and tries to crowd us off the road. Well, what of that? Be patient. Don't go through life with a chip on your shoulders and a clenched fist. If you do, you will get into trouble. Coals of fire that burn the deepest are the ones kindled by patient love and made to glow with forgiveness. Love suffers long and is kind. Be long-suffering and when you forgive, be sure to forget.

Prayer: Our Father who art in heaven. Forgive us our debts as we forgive our debtors. **Amen.**

Friday, November 9—Reconciliation Between Brothers. Read Matthew 5:21-26.

He had been wounded, yes, very much hurt by the unkind words and conduct of his neighbor and had made up his mind to build a "spite fence" between their yards. The sight of the man irritated him. Then something happened. There was a strange stirring within. A voice that would not be silenced was all the while saying to him—"First be reconciled to thy neighbor then come and offer Me thy gifts." One day he met the neighbor and extended his hand with a word of cordial greeting. Well, you know the rest of the story. Peace-makers become living examples of forgiveness and promote reconciliation between brethren.

Prayer: Come, Holy Spirit, breathe into our hearts and lives Thy divine spirit of reconciliation and peace.

"Kindle a flame of sacred love,
In these cold hearts of ours."

Amen.

Saturday, November 10—Universal Peace. Read Micah 4:1-8.

World peace vs. world war. Faith, love, confidence vs fear, hate, distrust. Hearts transformed not laws enacted will bring universal peace. Pray for it; work for it; live for it.

Prayer: "When wilt Thou save the people?
O God of mercy, when?

Not kings and lords, but nations!
Not thrones and crowns, but men!

Flow'rs of Thy heart, O God, are they;
Let them not pass, like weeds, away—
Their heritage a sunless day:
God save the people!

When wilt Thou save the people?
O God of mercy, when?

The people, Lord, the people,
Not thrones and crowns, but men!

God save the people; Thine they are,
Thy children, as Thine angels fair;
From vice, oppression, and despair,
God save the people!" **Amen.**

Sunday, November 11—The Mind of the Master. Read Philippians 2:5-11.

What a wonderful word picture Saint Paul has painted for us! How I wish that every reader of this remarkable description, given in Phil. 2:5-11 would begin right now to commit it to memory. The

"wherefore" of verse 9 is very important. Because He, the Son, humbled Himself, therefore (wherefore) He, the Father, exalted Him. It was the Son's will to do the Father's will. Mind and heart in perfect accord. The uplifting follows the humiliation as naturally as the fragrant flower emerges from the bud. Let this mind be in you also!

Prayer: Dear Master, grant us such a holy and intimate fellowship with Thee, that we may evermore reveal Thy mind and Thy heart in life and service. **Amen.**

AWAKE, AMERICA!

Oh, America!

Thou young, strong giant 'mongst the
greatest nations of the earth,
The land of truest liberty, and land of
Freedom's birth;

In war most mighty, and in peace thy
power for good no less;

So richly blest in fertile plains, and Na-
ture's vast largess;

From shore to shore in beauty clothed, of
mountain, stream, and wood;

Thy wealth abounding, both in mine and
field and all that's good;

In earnest and aspiring men and women
doubly blest;

Thy hand o'erflowing stretched where'er
misfortune has distressed;

God's own country! Thy time of trial
comes, and thou must choose

Between the blessing and the curse—the
curse of blighting booze,

Of muddled brains and vice and crime, of
starving families,—

The blessing of sobriety, prosperity, and
peace.

Oh, America!

The eyes of all the world on thee are
turned. They wait to see

The outcome of thy high resolve—that in
thy land shall be

No more the wasting scourge of rum; thy
sons no more, heedless,

Shall stagger home with poisoned brain,
disposed to wickedness,

Depravity, and crime; no more shall
liquor's evil bent

Protect conspiring vice and crime, corrupt
thy government.

Oh, wilt thou yet, indifferent or witless,
take once more

Unto thy breast the loathsome snake,
whose sting will as before

Thy vitals poison, and impair thy power
to act and think?

For wine and beer make maudlin sots, as
well as stronger drink.

All liquor, and its lawless crew, and felon
satellites,

Tend only to destruction, and all that's
best it blights.

America! America!

It can not be! It shall not be! No; ne'er
wilt thou succumb,

Nor change again thy freedom won for
slavery to rum,

And compromise with vice and crime and
all of villainy..

Oh ne'er, in words of Holy Writ, shall it
be said of thee:

"Unto his vomit hath returned the dog,
the sow to her

Foul wallow in the mire." To all thy noble
past concur;

Make thy land clean! Perfect thy work!
E'en now, with weak essay,

Thy present state is better far—the ser-
pent hides away!

With voice and vote fill offices with hon-
est, earnest men

Who will enforce thy righteous laws—ban
rum in every ken,

And lead thee to pursue thy glorious des-
tiny, till won.

And thou, clear eyed, with steady step,
march on, and up, and on!

—T. R. Lewis.

Birthday Greetings

Alliene S. DeChant

Perhaps my Birthday Club boys and girls have tried to catch birds by putting salt on their tails; perhaps you have set out to find the pot of gold at the foot of the rainbow. But your Birthday Lady is sure you have never tried to find a windmill,—a windmill in Holland that waves its huge arms, away off there in the distance, as if to say, "Come and find me if you can!" I did find it, but it took me a long, long time. I could just see the tips of it away off there in distance, and I almost thought I heard it creak as it went round and round. I followed the heath paths as far as I could, taking time only to gather a bit of heather. I passed farm-houses of brick, the house at one end, the barn at the other,—both under the same thatch. Once I spied a black-bonnetted old lady, in wooden shoes, drawing water, and a man and a boy in a field. When I reached the main road I thought that I had missed my windmill, but, at a bend, I spied it again, and at the second turning there it was;—immensely high, and the nearer I got, the louder it creaked! I went in below, first, and saw the grain it was grinding, and then climbed the embankment, the better to see the whirling thing. I was tempted to go closer to those great wings,—long, narrow, partly webbed, partly covered with a kind of canvass, but if I had gone nearer, I most surely would have been dashed to pieces, for the wings just cleared the ground. Windows were here and there, and at one of them I spied the miller. I am sure he wondered what in the world I was doing! It took me a long time to get back to camp, not because the way was long, for I had found a much shorter one, but because I looked back again and again. It was dusk when I reached the World Youth Peace Congress gate, and I could barely see my windmill. But it was still going and I almost thought I heard it creak. "Finding windmills across Holland heaths" greetings to all my Birthday Club boys and girls who like to seek out things that whirr and creak and seem to say, "Come and find me if you can!"

TURTLE JOKES

Frances Margaret Fox

The turtles did not intend to play jokes, we all know that; but a joke is a joke, anyway, and Aurlie's father was the first one at camp to have a turtle joke played on him.

He is a Great Lakes fisherman. Every summer during the fishing season, he and other fishermen friends take their families to camp on a small island near big Drummond Island in Georgian Bay. Georgian Bay is at the northern end of Lake Huron, with Canada bordering it on the north and east.

Aurlie says that one summer there were twelve children in their camp and they had good times. Indians lived on an opposite island, and the children often saw the Indian women sitting on a grassy hill, weaving baskets.

One day Aurlie's father went in the big boat to lift his nets that he had set far out in the water the day before. The little lifting boat, into which the nets were lifted, was tied to the big boat. Aurlie's father expected to find his nets full of white fish. On the shore he expected to wash them, clean them, put them on ice, and then send the fish to different places.

That morning the nets were heavy when they were taken out of the water and put in the little lifting boat. But they were not full of fish. Instead, there were

seventy big and little mud turtles in Aurlie's father's nets. The children counted them. The turtles had got into the nets and then could not get out, even though they tore the nets trying to do so.

The children laughed and shouted over the joke; but it made trouble for Aurlie's father, because the nets were so muddy and torn they had to be put on a big reel to be dried and mended before they could be set again.

The other fishermen had the same trouble with nets full of mud turtles, and for two or three days none of them caught anything in their nets except mud turtles.

But Aurlie says the children had a good time. First they filled their mothers' washtubs with water, and then, all one afternoon, they caught mud turtles and put them in their tubs. It was great fun. In the morning, though, there was nothing left in the tubs but water. Every turtle had climbed out and gone back into Georgian Bay.

Then the children caught more turtles.

That time they made holes in the edges of their shells. They tied strings in the holes, and then played the turtles were pets. Some children had four or five turtles on strings. One boy had a huge turtle. It was the biggest one that had been caught in the nets. He bragged some about the size of his pet. One girl had a tiny one so small that she carried it round in her handkerchief. She said that kind were the best because they did not get away.

At last some one said, "Let's take our turtles down to the little dock and put them into the water and see what will happen!"

So they did. Next thing the children knew their turtles were getting away from them one after another. In the water they broke their strings, and then good-bye to pet turtles!

The big boy with the big turtle laughed hard at the joke on the other boys and girls. He said that his turtle could not break his string, because it was tied with a strong cord. In went the big turtle with

a big splash. And then what do you think happened? That turtle was stronger than the boy and almost pulled him off the little dock into the water. That boy had to let go of the strong cord or he would have been ducked, with all the children laughing at him.

Oh, how those children laughed and laughed when the huge turtle went swimming away and all the small turtles went, too! Only the wee little turtle was left in the girl's handkerchief.

Aurlie says that not one of them knew how it happened, but when the girl was swinging her handkerchief over the water with the little turtle in it, and singing a little lullaby song, she lost her pet. Somehow the wee turtle slipped out, and down in the water he went with a little "ker-splash," and never was seen there again.

So all the turtles were soon back in Georgian Bay, having good turtle times, and not another one was seen in the fish-nets nor in the camp again that summer.

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GOV. SMITH AND THE SALOON

In the message which Governor Smith sent to the Democratic National Convention at Houston, repudiating its utterances on the liquor question and declaring his purpose of being a candidate on a platform of his own so far as that issue was concerned, he used the following language:

I am satisfied that without returning to the old evils that grew from the saloon, which years ago I held, and still hold, was and ought always to be a defunct institution in this country, by the application of the Democratic principles of local self-government and States' rights, we can secure real temperance, respect for law, and eradication of the existing evils.

In an editorial, printed the day after the convention and after Gov. Smith's pronouncement had been made public, the "Christian Science Monitor" said of him:

He is entitled to the vote of every citizen who would re-establish the open sale of liquor in the land and call back the saloon with its infamies.

The charge is made that the "Monitor" ignored the Governor's denunciation of the saloon, and his assurance that it "was and ought always to be a defunct institution in this country." That this charge is baseless will be clear to anyone who will study with even reasonable care the legislative record of Alfred E. Smith as a member of the New York Assembly and later as its Speaker. This record was published in the "Christian Science Monitor" on June 24, 1924. It occupies more than a column of space and enumerated no less than twenty-four instances of his vote being cast in favor of the saloons on legislation pending for their regulation. When local option was up Assemblyman Smith invariably voted against it. When efforts were made to amend the notorious Raines Law, and to regulate the so-called hotels operating under its sanction, the vote of Assemblyman Smith was in opposition. When the effort was made to check the delivery of liquor in dry territory, Speaker Smith accomplished its defeat. When the astute scheme was devised of making hotels in local-option territory superior to the law, and authorizing them to operate bars, Assemblyman Smith voted for it. When the Walker Bill came up to extend the hours for selling liquor, in saloons, mark you, Assemblyman Smith supported it. His vote was cast in favor of removing all zone provisions protecting Churches and

schools from the establishment of saloons in their immediate neighborhood, and as Speaker he engineered the passage of a bill permitting the establishment of saloons within 200 feet of a private school.

This is but a hasty enumeration of some of the more notable instances of Alfred E. Smith's political service to the liquor interests. Naturally the existence of this record makes his expression of abhorrence of the saloon difficult to accept as being in entire good faith. If years ago he thought the saloon to be a defunct institution, why did he so perpetually and persistently, by the exercise of his power as a member and Speaker of the Assembly, strive to breathe into its nostrils the breath of life? A politic utterance by a hopeful candidate cannot undo the record of a lifetime of political subservience to the liquor interests.—**Christian Science Monitor.**

THE SMITH PROHIBITION PLAN

These years of past family history in connection with liquor ought to teach us something. I firmly believe if all the grieving parents of drinking children of the past were asked if "more drink, more easily reached," were the remedy, there would ring out a ghostly cry of "No!" loud enough to be heard the world around. For the cry that went up from these anguished parents in this life was, "Keep liquor away from them!"

The temperance pledge won a few; with the many it was a broken reed. It was this cry of "keep liquor away from them," which echoed and re-echoed until Congress and 46 of our 48 States brought Prohibition in overwhelmingly.

Now, I would put this record of parental agony through fully a half century of American history—its travail and achievement—over against the checkered experience of eight years in enforcing this law, which has caused Governor Smith to seek to comfort anxious parents with the battle cry of "More liquor, more easily reached!"

Looking back over the past, I recall some parents who moved to the country that liquor might not be so easily reached. But, alas! the horse and buggy soon carried the thirsty boys to town. Would Governor Smith's program of State determination of the wet and dry issue give relief to anxious parents? With the motor car at hand, would State border lines give dry adherents one iota of protection? And does anybody with common sense believe that a checkered map of wet and dry States would rid the country of bootleggers?

For the sake of anxious parents of drinking children Governor Smith proposes as soon as possible to increase the supply and availability of liquor by modifying the Volstead Act and later to undo completely the "evil of Prohibition" by repeal of the Eighteenth Amendment. Such is the happy program.

I wonder if it has occurred to Governor Smith that 46 out of 48 States might be hard to move. Having spent half a century in moving forward toward a great moral achievement, would they be turned back by so fallacious an argument as more drink as a cure for drink. True reforms never go backward.—**Dr. E. Y. Mullins, President of Southern Baptist Theological Seminary, Louisville, Ky.**

The Church Services

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.
Twenty-third Sunday after Trinity, November 11, 1928.

Peace and Good Will Among Men
Romans 12:1-21.

Golden Text: Be not overcome of evil, but overcome evil with good. Romans 12:21.

Lesson Outline: 1. Programs. 2. Principles. 3. Power.

This is a lesson for Armistice Day, which happens this year to fall on a Sunday. We

are to consider how, as disciples of the Prince of Peace, we may promote good will among men. The first Armistice Day lies a full decade behind us now, but its memory will never fade from our hearts. It came like a sunrise after a long hideous night. Everywhere men thanked God and took courage. And unnumbered millions in all lands echoed President Wilson's pious utterance that there must never again be another war. We had fought and won the Great War in order to end all war.

But that pious wish has not been fulfilled. Wars have not ceased. Throughout the past decade there has been con-

tinuous warfare. The great nations are still competing in preparing armaments for "the next war." Scarcely a day passes when rumors of war do not darken the political horizon. What can, what ought we as Christians do about it?

The passage from Romans chosen for our study does not answer that question very directly. Only its closing verses (17-21) have an immediate bearing on the problem of international peace, though indirectly every one of that rich cluster of Christian precepts found in the rest of the lesson is solemnly significant for the creation of a type of character that will make war unthinkable and impossible. But in our study of this most timely topic we need not confine ourselves to the words of our lesson-text. Indeed, the whole Bible is a treatise in peace. When Jesus was born angelic choirs chanted an anthem of peace on earth to men of good will. And Christ pronounced a benediction upon the peace-makers. Not merely the precepts of Paul, then, as found in our lesson, but the principles of Christ must guide us in the consideration of our topic.

Now every war involves actions and attitudes which are totally and absolutely opposed to the spirit of Jesus. Almost all thoughtful men of our time deplore war, but a Christian must utterly hate and repudiate it as a denial of all the principles for which Jesus lived and died. The kingdoms of this world make war to promote or to protect their interests, always claiming that patriotism demands and justifies their resort to arms. But the Kingdom of God is righteousness, peace, and joy in the Holy Ghost. No war can ever enlarge its borders and dominion. Hence the conscientious objector is, perhaps, the most consistent disciple of Christ when he refuses in any way to participate in this colossal sin of mankind and submits to such punishment as his government may decree. His attitude may be wholly wrong, but it should not be confused with cowardice. It takes a much rarer and higher kind of courage thus to oppose war than to enter into its slaughter and welter.

At the same time it is clear that the attitude of the conscientious objector does little or nothing to solve the problem. Much more is required of us as Christian citizens, for war is not purely or primarily an individual question. It is a social and political problem, and when war has once been declared no individual can deal with it in a perfectly rational or moral way. It commits all men, whatever their private and personal character, to thoughts that are unreasonable and to actions that are unmoral. It is a sad waste of time to discuss the ethics of war. The one and only moral problem of war is to prevent its declaration and to oppose with might and main every kind of preparation for it.

That, it would seem, is the solemn duty laid by Christ upon the heart of Christian citizens in our present world, which is so fast forgetting the horror of its Great War even while it is still reeling under its burdens. And the discharge of that duty requires more than a formal study of Pauline precepts; more, even, than Christian piety—indispensable though these be. Besides all this, the Christian citizen must take an intelligent interest in the political affairs of his country. Often pious men are mere partisans in their politics. They talk peace, but they vote for men and measures that make for war. They pray for the coming of God's Kingdom, but they do not lend their eager support to national and international programs and policies that might, at least, pave and prepare the way for its speedier coming. Every Christian citizen should have a creative share in the affairs of his government, to the full extent of his voice and vote. He should express in his political actions and attitudes that spirit of good will toward all men which is the foundation of peace.

That is his distinctive contribution to patriotism. If that were done intelligently and consistently in our land by all who profess the name of Christ, it might even solve the problem of war. Certainly, we should then think peace, talk peace, and prepare for peace, even as now we prepare for war.

Hitherto our religious education programs have not paid much attention to the training of our youth for Christian citizenship. It may not be unimportant to teach them all about the kings and wars of Judah and Israel, but surely it is equally important to help them to understand clearly the political problems of our own day in the light of the gospel of Christ. Here lies a rich field for young people and adults in our Sunday Schools. And Armistice Sunday affords a good opportunity to make a beginning.

I. **Programs.** If, as Christians, we want to have a creative share in promoting peace and good will among men, we must know something about the proposals of men and nations for universal peace. None of us imagines that these human conventions and contrivances have any intrinsic power to change the heart of mankind. They cannot establish peace on earth, but they can outlaw war. They can abolish standing armies. They can limit armaments. They can stop the continuous preparation for war. They can put a stop to secret agreements and covenants among nations. And our loyalty to the Prince of Peace demands our intelligent interest in these international programs of peace and good will.

Did the United States have the moral right to stay out of the League of Nations? Is it a sensible or a Christian policy for us to maintain that the political affairs of Europe do not concern us? What about the vast sums the Allies owe us—should we cancel them or exact full payment? And what about our soldiers in Nicaragua—have we any right to send them there? Soon our Senate will consider the ratification of the multi-lateral agreement among nations to renounce war as an instrument of national policy. Does it concern us, as Christian citizens, what action our Senators will take?

Let no man say that such questions as these are merely political issues which have nothing to do with religion. They are human questions and religion is deeply concerned with all the questions that touch the welfare of mankind. And it is precisely within this political area that the next step must be taken in the abolition of war and in the establishment of an international peace. We must develop judicial agencies for the arbitration of disputed questions. We must secure international treaties for the limitation of armaments. That will not be the full and final step towards world-peace, but it is the next step. And Christian America must help to make it a long and speedy stride toward the promised land.

II. **Principles.** Yet, as Christians we know full well that by themselves all these political conventions are powerless to create peace and good will on earth. Treaties are mere scraps of paper, leagues of nations are ropes of sand when passion and prejudice inflame the minds of men. The truly international mind is the mind of Jesus Christ. No programs can create that mind in men. Only the spirit of Christ can do that, working through the preaching of the gospel and through the teaching and training of our youth in the principles of Jesus.

There we may turn to the teaching of the great apostle as found in our lesson. "Not to be conformed to this world, but to be transformed by the renewing of our minds, that we may prove what is the good and acceptable and perfect will of God"—that is the only road that leads to peace. Render to no man evil for evil.

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THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D. D.

November 11th—What Is Being Done For and Against World Peace?

Rom. 14:19.

What subject is more worthy of consideration on Armistice Day than world

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peace? Ten years ago the leading nations of the world were at war with each other. They were in a desperate struggle for supremacy and for world democracy. Then war weary, at the 11th hour of the 11th day of the 11th month they declared an Armistice, a cessation from hostilities and the great and terrible world war was over. In due time the treaty was signed and the old world settled back to a state of normalcy. It was a genuine relief when we were out of the mess into which we had been drawn, and many hearts resolved they would never engage in another war like it. Men began to feel how futile and wicked and costly it all was and they set themselves to devise ways and means whereby another such calamity might be avoided. These preventive efforts have taken on two different forms: one is legal and the other moral.

The Legal

Some years prior to the outbreak of the world war a conference had been called at the Hague to settle disputes among nations, but this was found ineffective to prevent the war. Since then there have been a number of efforts to reach this goal. The League of Nations at Geneva, the Conference at Locarno, the Kellogg Pact recently signed by a number of nations looking towards the outlawry of war, the Permanent Court of Justice, and probably a few other attempts have sought to reduce the possibility of war to a minimum. Doubtless all of these efforts have been helpful at least in crystallizing sentiment and in educating the people, but none of them, nor all of them together can absolutely guarantee world peace. The reason for this is that no mere legislation can accomplish it. War is a moral as well as a political issue and moreover laws could not cover all contingencies which might arise among nations.

Of course, much has been gained, but the motives which have so largely prompted these legal efforts to banish war are economic and political rather than moral and spiritual. Men find that war is waste, that it hangs burdensome debts upon the necks of nations, that it disorganizes human society and perverts the end of industry, that it is destructive rather than constructive, and that it really never settles any

great or vital issues which could not have been otherwise settled. But when in the future individuals and nations would find that war would bring economic wealth, that it would enlarge and strengthen a nation, then all these legal pacts and leagues and covenants and protocols would be scrapped and a pretext might be found for other wars. The legal approach to world peace is offering much, but it is not an absolute guarantee.

The Moral

Many Christian people are beginning to realize that war is not only a very terrible, but also a very wicked thing. It is wholesale murder. If it is wrong for an individual to kill another it is likewise wrong for people collectively to put each other to death in a wholesale fashion. Too long have we been living under a double standard of ethics. We have had one standard for the individual and another for the nation. To the individual we have said, "Thou shalt not kill," and to the nation we have said, "Thou mayest kill." To the individual we have said, "Thou shalt not covet," but to the nation we have said, "Thou mayest covet." We must apply the same spiritual law to the nation as to the individual. Murder is a sin in each case. War must be done away with because it is eternally wrong. It frustrates the will of God for His children. It breaks down the bond of human brotherhood and violates the sanctity of human life. We want peace not simply because war is economic waste, not merely because it impoverishes some nations and enriches others, but especially because peace is the right and normal state for the world, for God's world, to be in. Jesus came to bring peace; He is the Prince of Peace, and those who destroy it crucify the Son of God afresh and silence the song of the angels, "Peace on earth, good-will toward men." This is the attitude which the Church of Christ must take. On this she must speak with no uncertain sound. Sometimes in the past when wars broke out the Church lent her support; she blessed the sword, she created nationalistic sentiment and fired the spirit of patriotism. But there is a rising tide in the Church today that she will never do this again, simply on the ground that war is wrong and the Church cannot lend her influence in promoting any institution or movement that contradicts God and violates His commandments.

So the Church is busy today to create a moral and spiritual consciousness which will bring peace upon the earth and make war forever impossible. Men must want peace, they must hate war; they must love the things of peace more than those of war. Only as great moral principles come to prevail among mankind will there be the assurance of lasting peace on earth.

The Enemies of Peace

There are forces in human society which operate against peace. Among these are selfishness, a rabid, narrow nationalism that parades in the name of patriotism, a jingo press that caters to sensational and mercenary demands, self-centered office seeking politicians that would engage a whole nation in wholesale slaughter for petty partisan prejudices and purposes, money seeking interests that would see the youth of the land pour out their rich red blood in order that their own coffers might be filled. There are always those who will not listen to reason, but resort to force. They are always concerned about the nation's honor and not so much about the welfare, the peace and undisturbed happiness of the people who comprise the nation. Anger is always a sign of weakness. The bigger a man is the smaller he is when he is angry. A really great man knows how to control his wrath. He is "too proud to fight." A nation is weak when it lacks self-control. Let us, therefore, seek peace and pursue it. Let us hate war and banish it from off the

earth. Armistice Day should be a day of rededication of ourselves to the things that make for peace and to hasten the day

"When the wardrums throb no longer
And the battle-flags are furled
In the Parliament of Man,
The Federation of the World."

CHURCH-BUILDING FUNDS

J. S. Wise, Superintendent

From March, 1928, I am pleased to report the following Church-Building Funds have been received and are hereby gratefully acknowledged:

No. 1059—The Wilson Avenue Sunday School Gift Fund of \$500. Contributed by the Wilson Avenue S. S. on Home Mission Day, 1927. Given to the Wilson Avenue Church, Columbus, Ohio.

No. 1060—The Laura Corley Memorial Fund of \$500. Bequest of Miss Laura Julia Corley, late of Adams, Nebr., formerly a member of the Dryridge Church of Bedford County, Pa. Invested in Grace Church, Canton, Ohio.

No. 1061—The S. T. Yost Fund of \$1,000. Contributed by Mr. S. T. Yost, of Wernersville, Pa. Invested in Lowell Church, Canton, Ohio.

No. 1062—The Trinity Bible School Church-Building Fund of \$500. Contributed by Trinity Bible School, Philadelphia, Pa., in memory of Harry L. Rost, William W. Sweisfort, Barnabas Devitt and Harry A. Bibighaus. Invested in Maywood Mission, Chicago, Ill.

No. 1063—The Henry C. Wagner Fund of \$500. Bequest of Henry C. Wagner, late of Pennsboro Township, Cumberland Co., Pa. Invested in Bethany Church, Cuyahoga Falls, Ohio.

No. 1064—The Harry and Malinda C. James Fund of \$500. Bequest of Malinda C. James, late of Myerstown. Invested in Corinth Boulevard Church, Dayton, Ohio.

No. 1065—The St. Mark's Catechumen Fund of \$500. From the Catechumens of 1917 to 1928 of St. Mark's Church, Reading, Pa. Invested in Corinth Boulevard Church, Dayton, Ohio.

No. 1066—The W. M. S. G. S. Gift Fund No. 97 of \$500. Contributed by the W. M. S. G. S. from Thank-Offerings. Given to Trinity Church, West Hollywood, Cal.

No. 1067—The W. M. S. G. S. Gift Fund No. 98 of \$500. Contributed by the W. M. S. of Philadelphia Classis. Given to Philadelphia Program.

No. 1068—The W. M. S. G. S. Gift Fund No. 99 of \$500. Contributed by the W. M. S. of Philadelphia Classis. Given to Philadelphia Program.

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No. 1069—The Schuylkill Classis Fund of \$500. Contributed by the Woman's Missionary Societies of Schuylkill Classis thru W. M. S. G. S. (Fund No. 100). Invested in Corinth Boulevard Church, Dayton, Ohio.

No. 1070—The Jonas R. Wagner Fund of \$500. Contributed by Jonas R. Wagner, Obelisk, Pa. Invested in Trinity Church, Detroit, Mich.

No. 1071—The Henry S. Wagner Fund of \$500. Contributed by Jonas R. Wagner, Obelisk, Pa. Invested in Trinity Church, Detroit, Mich.

No. 1072—The Joel H. Weller Fund of \$500. Contributed by Joel H. Weller, of the Reformed Church of the Good Shepherd, Boyertown, Pa. Invested in Trinity Church, Detroit, Mich.

No. 1073—The Elizabeth Stover Fluck and Nelia Conrad Fluck Memorial Fund of \$500. Contributed by Titus A. Fluck, a member of Keeler's Church, Pa., in memory of his two wives. Invested in Trinity Church, Detroit, Mich.

No. 1074—The Oliver W. Lerch Fund of \$500. Bequest of Oliver W. Lerch, late of Allentown, Pa. Invested in Trinity Church, Detroit, Mich.

No. 1075—The William and Margaret Ann Bradley Gift Fund of \$500. Bequest of Margaret Ann Bradley, of Zwingli, Iowa. Given to Progressive Project.

No. 1076—The Charles Baker Taylor and Etta Keedy Taylor Fund of \$500. Contributed by Charles Baker Taylor and Etta Keedy Taylor, of Keedysville, Md. Invested in Bethany Church, Cuyahoga Falls, Ohio.

No. 1077—The Tohiekon Classis W. M. S. Special Fund of \$500. Contributed by the Classis through the W. M. S. G. S. (Fund No. 101). Invested in St. John's Church, Kannapolis, N. C.

No. 1078—The Eliza Lefever Fund of \$500. Contributed by Miss Eliza Lefever, Lancaster, Pa. Invested in St. Andrew's Church, Philadelphia, Pa.

No. 1079—The A. D. B. Fund of \$500. Contributed out of gratitude. Invested in Hungarian Church, Springdale, Pa.

BOOK REVIEWS

What Remains of the Old Testament. By Herman Gunkel. Translated from the German by Rev. A. K. Dallas, M. A. Macmillan Co., N. Y.

This work has an introduction by the famous translator of the Old and New Testament, Dr. James Moffatt. Professor Gunkel, he says, has something to say about the Old Testament that has never been said before. He makes us feel the throb of faith in the tales, songs and prophecies of Old Testament literature. Indeed the title of the book is rather misleading, for so much remains that we might think of it as showing the permanent things of the Old Testament.

Among those listed as the outcome of his studies we mention: a wealth of artistic stimulation, poetic narratives of marvellous insight, history in simplicity of conception and power of depicting details, divine retribution of good and evil, magnificent religious emotions, certainty in religion, the control of God in history, the Ten Commandments. While the process of world building goes on, these foundations will survive. —D.

The Book of Daniel. By James A. Montgomery. Price, \$4.50. Charles Scribner Sons.

This volume is a recent addition to the well known series, The International Critical Commentary. These commentaries are primarily for those who have acquaintance with the ancient Scripture languages and

do not afford easy and rapid supply for immediate homiletic use. Those who believe that the Scriptures must be read and understood in the light of the best scholarship will welcome these books, and especially the one on Daniel. Professor Montgomery, of the Philadelphia Divinity School, inherited the task of preparing this commentary from Dr. John P. Peters, who was to have done the work, but passed away before it was begun. The author points out the great wealth of new philological material he has found at his disposal and gives some idea of the vast amount of work accomplished in its preparation. The interpretation of each chapter is given in a running commentary and technical material is presented in copious notes. —D.

CEDAR CREST

(Continued from page 2)

15 girls, the number in the ancient Greek chorus, took part. They were: the Misses Wright, Fritz, Hagy, Irwin, Kleppinger, Pfueger, Ott, Zack, Nellis, McCollough, Salter, Long and Klenk. A procession then led in Miss Elizabeth Curtis, who made the introductory address. She explained the symbolism of the procession in the garland bearers, who represented the beauty of the song and dance, the bearers of the masks of comedy and tragedy, representing the drama of the Greeks and the torch-bearers, who represented the flame of genius. She then introduced Miss Mattison, to whom is the credit for instigating the annual Greek play at Cedar Crest. Miss Mattison spoke the introductory speech of Phaedra from Euripides' "Hippolytus" with beauty and strength. She then charmed the audience with the delightful forest scene from Shakespeare's "As You Like It." As a final number she did the speech on the building of the Church of human brotherhood from her husband's play, "The Servant in the House." The torch-bearers in the procession were: Misses Kirkendall and Van Syckle; the masks, Misses Leisingring and Van Middlesworth; the garlands, Misses Dunn, Wertz, Tribble and Peify.

During the evening Mrs. Kennedy gave a very delightful performance in Dietz Hall at the college. The program consisted of 4 groups of selections. The first group consisted of "My Garden," by T. E. Browne; "The Toys," by Coventry Patmore; "The Young Prince," by Tagore; "The Funeral," by Walter de la Mare; and "The West Wind," by John Masefield. The second group consisted of "Two Sonnets," "Inclusions," and "A Musical Instrument," by Elizabeth B. Browning; "Two Sonnets," by Shakespeare; and "Ode to a Skylark," by Shelley. In the third group Mrs. Kennedy beautifully rendered the balcony scene from "Romeo and Juliet." The fourth group consisted of: "Lyrics from the Chinese," translated by Helen Waddell, and the forest scene from "As You Like It." The audience greatly enjoyed Mrs. Kennedy's beautiful renditions.

Miss Mattison, who is accredited with having the finest speaking voice in America, expressed a beauty of gesture, a perfection of rhythm, and an energy of action which charmed the entire audience. The superb beauty of the "Ode to a Skylark," the oriental charm of "Tagore," and the delightful Shakespeare sonnets pleased the large audiences which heard one of the most praiseworthy actresses of America.

PITTSBURGH SYNOD — FIFTY-NINTH ANNUAL SESSION

The Pittsburgh Synod held its 59th annual sessions in Zion's Church, Greenville, Pa., Rev. Paul J. Dundore, Ph.D., pastor, October 8th to 11th, 1928. Zion's congregation was organized 1861 and is now the second largest congregation in the Synod,

with a membership of 1,380 and a S. S. membership of 1,057.

Synod convened Monday evening at 7.30 P. M. The Rev. A. Calvin Renold, Ph.D., preached the sermon, theme: "Faith, the Source and Channel of Power." Elder James M. Hittle, Esq., Solicitor of Greenville, extended to the Synod a hearty welcome.

The following officers were elected: Rev. Geo. L. Roth, Somerset, Pa., President; Elder Tillman K. Saylor, Esq., Solicitor of Johnstown, Vice-President; Rev. F. C. Casselman, Butler, Corresponding Secretary; Rev. J. Harvey Mickley, D. D., is Stated Clerk; Rev. W. M. Diefenderfer, Sharon, Treasurer; Rev. A. B. Bauman, D. D., Roll Clerk.

The following addressed the Synod at the evening services: Tuesday, Rev. John C. Horning, D. D., "The Modern City;" Prof. Jos. H. Apple, LL.D., "The Church College in Relation to Leadership Training;" Wednesday, Rev. Paul S. Leinbach, D. D., Litt. D., "Educational Evangelism;" President George W. Richards, D. D., LL. D., "Theoretical and Practical Church Unity." The addresses were of a high character and the attendance was fine. The organ recitals by Prof. Stanley Seipel, the head of the Musical Department of Thiel College, and who has been the organist of Zion's Church for 19 years, were exceptionally fine. The two selections by the Greenville Choral Society, under the direction of Thora R. Malmberge, viz., "He Is Watching Over Israel," from "Elijah" by Mendelssohn, and "Hallelujah Chorus" from the "Messiah," by Handel, were exceptionally well rendered, and greatly appreciated by the large congregation.

The resignation as Trustee of Hood College by Rev. A. E. Truxal, D. D., now 84 years old and for 49 years active in the work of the Synod, was accepted with regret and the Synod expressed its appreciation of "his long service, given without stint, as worthy of notice on the part of the younger ministry. May his history of consecration, sacrifice and labor for every phase of Synod's work, be an imperishable memory and power to us all."

The Standing Committee on Institutions of Learning reported the outstanding gift of B. F. Fackenthal, Jr., of \$200,000 to Franklin and Marshall College for the erection of a new building to be known as the Fackenthal Laboratories. There were 653 students enrolled last year. Hood College had an enrollment of 504 and graduated 95 and is proceeding to erect another dormitory to accommodate 125 students. The college will celebrate its 35th anniversary of its president, Dr. Jos. H. Apple, LL. D., Oct. 25th, and President Roth, of the Synod, was appointed to represent the Synod on that occasion. Catawba College, with an enrollment of 322, is making rapid progress, as are F. & M. Mercersburg and Massanutten Academies.

The Committee on Theological Seminary recommended that a teacher of Religious Education be appointed as per recommendation of the Board of Visitors and the Rev. H. N. Bassler, D. D., was appointed to represent the Synod on a committee looking to the establishment of a permanent Professor of Religious Education.

The Kiskiminetas Mission and S. S. Conference had 118 enrolled delegates and it will hold its conference July 25th to Aug. 5th—an enlarged course of 10 days. A much greater enrollment is needed.

The work of our Mission Boards is hampered greatly by debts due to the failure of the Church to pay the Apportionments. The work of the Boards is commended. The Home Mission Day offering for 1928 is for the Hungarian work. Synod overtures the Board to designate St. Paul's Mission, Johnstown, as the beneficiary for 1929.

Seventeen young men of the Synod are

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receiving beneficiary aid and Synod apportioned \$5,102 for this work.

There are 116 children in St. Paul's Orphans' Home, more than at any time since the Home was moved to Greenville. Rev. A. M. Keifer, D. D., the efficient superintendent for 19 years, resigned at the annual meeting of the Board. The Board declined to accept his resignation and appointed a committee to secure an assistant. Mr. James D. Pierce, for about 12 years a school principal, was elected assistant and his wife head matron, to take charge Jan. 1st, 1929. The Synod by resolution expressed its appreciation of the faithful and painstaking service of Dr. Keifer and of Mrs. Keifer as head matron. The Synod visited the Home from 3.30 P. M. to 7 Wednesday and were shown the Home and given a fine dinner at 6 o'clock. The children of the home sang several selections in their usual happy style and short addresses were made by President Roth, Dr. Leinbach and Dr. Richards. There are 6 guests in the Old Folks' Home, and a number of applicants are on the waiting list.

Dr. Bassler made an earnest appeal to the Synod to support the cause of Ministerial Relief and complete the Sustentation Fund at an early date.

Revs. Robert E. Crum, D. D., Conrad Borchers, D. D., and B. B. Ferer, D. D., entered into the rest that remaineth for the saints.

The election resulted as follows: Trustee of Synod, Elder G. M. Woods, M. D.; Directors of St. Paul's Orphans' and Old Folks' Home, Revs. J. Harvey Mickley, D. D., Chas. L. Noss, Paul J. Dundore, Ph.D.; Board of Visitors of the Theological Seminary, Rev. W. C. Sykes, D. D.; Trustee of the Theological Seminary, Elder C. E. Zimmerman; Directors of Hood College, Revs. H. N. Bassler, D. D., W. M. Diefenderfer and Elder Tillman K. Saylor, Esq.; Trustees of Anti-Saloon League, Revs. W. H. Snyder and J. H. String, D. D.

The report of the Committee on the State of the Church showed a gain of 554 members and a gain in the S. S. enrollment of 676. There was a gain of \$897 in the benevolent offerings.

Synod unanimously accepted the invitation from Amity Reformed Church, Meyersdale, Rev. Blanchard A. Black, pastor, and will meet in said Church Monday, Oct. 7th, 1929, at 7.30 P. M.

Woman's Missionary Society News

Miss Greta P. Hinkle, Editor, 416 Schaff Building, Phila., Pa.

The regular semi-annual convention of the W. M. S. of Lehigh Classis was held Oct. 4, in St. John's Church, Allentown, Mrs. J. G. Rupp presiding. The morning worship was conducted by Mrs. William Reimert. To greetings extended by Miss Anna Grim, president of the local society, Mrs. J. J. Schaeffer responded. Roll call showed that 100 were present. Splendid reports of the summer conferences were brought by Miss Eleanor Ebert, Mrs. Kate Steckel and Miss Charlotte Schaeffer. Mrs. Clinton Blose reported the meeting of the Eastern Synodical W. M. S. Taken from the message of the president, the following recommendations were presented to the convention and after a thorough discussion, adopted: That each local society endeavor to procure one Life Member and one Member in Memoriam in the Classical Society and one each in General Synod; that the next \$500 raised by Lehigh Classical W. M. S. through Classical Life Members and Members in Memoriam be used as a special gift for furniture in the Missionary Home in Lancaster; that the recommendations as adopted by the W. M. S. of Eastern Synod, giving women full

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Catawba College

Salisbury, N. C.

The Facts

Enrollment in the College.....	321
In the Summer School.....	302
The Extension Department.....	242

Total Enrollment, twelve months.. 865

The Reasons

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rights and privileges in ecclesiastical bodies of the Church, be endorsed. Miss Jennie Steinmetz led the afternoon meditations. Following a talk by Mrs. O. H. E. Rauch, Synodical Secretary of Thank Offering, the W. M. S. of Grace Church, Allentown, presented a Thank Offering playlet. Perhaps the outstanding feature of the convention was the Friendship Supper, a detailed account of which will appear in the "Outlook of Missions." At the evening service, Dr. Curtis, president of Cedar Crest College, conducted the devotions. Addresses were delivered by Miss Helen Ammerman, of China, and the Rev. Mr. Zabek, pastor of the local Polish National Church of Allentown. The Woman's Church and Missionary Federation of this city is interested in the work of Rev. Mr. Zabek and is helping the congregation in various ways. An anthem by the choir and the benediction pronounced by Dr. Curtis concluded the service.

—Mrs. C. C. Bachman, Reporter.

A letter from one of those present at the W. M. S. Institute of North Ohio Classis, held at Fireside, Oct. 15, reports that there were 133 present and that the meeting was one of the best ever held. Miss Ruth Heinmiller and Miss Minerva Weil are the W. M. S. G. S. speakers for the Institutes in Ohio and Mid-West Synods.

The first Conference on the Cause and Cure of War for the Eastern District of

Pennsylvania will be held at the Bellevue-Stratford, Thursday, Nov. 15, Mrs. Frank Miles Day, Chairman, presiding. At the morning session, which opens at 10.30, the subject for discussion will be "What the World Has Done So Far to Prevent War." At one o'clock there will be an informal luncheon, price \$1.50. Mrs. William Edgar Geil will preside at the afternoon session beginning at 2.30 o'clock. The subject will be "The Kellogg Multilateral Treaty." At 7 o'clock, dinner will be served in the ball room, subscription \$3.00. Mrs. John A. Frick will act as toastmaster. Registration, \$1.00, admits to all meetings—may be sent immediately to Mrs. Vernon E. Hastings, College Club, 1300 Spruce St., Philadelphia, or paid at Registration Desk, Bellevue-Stratford Hotel, Nov. 15. Please reserve this date. Further information and details will be given later. Subscriptions and reservations for luncheon and dinner may be sent to Mrs. Montrose Graham Tull, The College Club, 1300 Spruce St., Philadelphia. Tables for 10 may be reserved.

The FRIENDSHIP SCHOOL BAGS were officially received in Mexico City on Sept.

15th. 25,000 had arrived, one bag thus being sent to every 50 children. This project is being continued till December 5. It is hoped that at least 10,000 more may be sent so that each class of 30 children may have one bag.

Notice: The Semi-Annual Meeting of the W. M. S. of Philadelphia Classis will be held on Tuesday, Nov. 13, in Tabor Church, Chew and Fairhill Streets, Philadelphia, the Rev. Edwin H. Romig, pastor. Morning session opens at 9.45 and afternoon at 1.30 o'clock. Miss Minerva S. Weil, of China, will be the missionary speaker. Luncheon will be served—50c per plate. To reach Tabor Church, take car 24 on 16th St., or car 55 at 11th and Filbert Sts., going north, ride to Olney Ave., transfer to car 75 going east, get off at 6th and Olney Ave., or take Broad St. Subway to Olney Ave.

Notice: The Fall Institute of the W. M. S. of Juniata Classis will be held in Christ Church, Altoona, Nov. 3. Sessions from 10-12 A. M. and from 2 to 4 P. M. Bring box luncheon.

—Mrs. W. L. Mock, Cor. Sec'y.

News of the Week

Mrs. H. W. Elson

Benjamin Strong, Governor of the Federal Reserve Bank of New York and one of the most prominent figures in the world of finance, died Oct. 16 in New York city after a long illness. He was 56 years old.

King Michael, of Rumania, was 7 years old Oct. 25. His mother, Princess Helen, has decided that he must go to school like any other boy of his age, and so she has created an entirely new and separate school, to which every Province in Rumania will send a pupil, and all classes of his subjects will be represented. He will receive no favors or privileges and will have to study his lessons just as diligently as the others.

Four letters of Abraham Lincoln were recently sold in New York City at the Anderson Galleries for \$6,450.

President and Mrs. Coolidge intend to spend their Thanksgiving in the heart of the Blue Ridge, near Waynesboro, Va. They will leave Washington Nov. 28 and return Dec. 1.

Following the opinion of Attorney General Sargent to the effect the contract of the Sinclair Crude Oil Purchasing Company, for the purchase of royalty oil from Salt Creek field is invalid, Secretary of the Department of the Interior West has taken steps to stop delivery of oil to the company October 22. Delivery to all lessees and operators of record will also be stopped, the government electing to take its royalties in cash.

Dr. Eliza Maria Mosher, the oldest practicing woman physician in the United States, died at her home in Brooklyn Oct. 16 at the age of 82.

Two pilots and 6 delegates to the convention at Atlantic City of the Investment Bankers' Association were injured, one fatally, Oct. 18, when a Junkers all-metal plane in which they were making a short sight-seeing flight, made a nose dive from an elevation of 1,500 feet into the marshes about half a mile from Atlantic City. One of the injured was Thomas Dysart, of St. Louis, a backer of Colonel Lindbergh's flight to Paris.

A gift of \$1,000,000 from Mr. and Mrs. George Blumenthal to the Metropolitan Museum of Art, New York City, has been announced by the President of the Museum.

The fuel tank of the French Latham seaplane in which Roald Amundsen and 5 companions flew in an attempt to rescue Nobile and his crew has been found by a Norwegian fishing vessel off the Halten fishing banks.

Commander H. C. MacDonald, an Englishman, took off from Harbor Grace, N. F., Oct. 17 in an attempt to reach the British Isles in a light Moth plane. No news of his progress since a message, transmitted through the Associated Press, that he had been sighted 700 miles out, has reached London.

A prize of \$3,500 given by an anonymous donor, will be presented to the teacher in any Japanese institution of higher learning, who writes the best essay on "The Ideas and Institutions of the American People," it has been announced by the Institute of International Friendship.

An official announcement has been made that Viscount Peel will succeed the Earl of Birkenhead as Secretary of State for India. Lord Peel was Secretary for India in 1922-24. Lord Birkenhead recently resigned.

The Wailing Wall issue has entered another acute phase with the completion by the Moslem Supreme Council of a structure placed on top of it despite the continuous indignant protest of Palestine Jewry. The structure, a room 6 feet high and 15 feet long, rests entirely on the Wailing Wall.

President Coolidge made the dedicating address at the Fredericksburg and Spottsylvania battlefields memorial Oct. 19. The Kellogg treaties were described by the President as the "greatest barrier against war" ever created.

President Coolidge and other speakers Oct. 20 commemorated the 49th anniversary of Thomas A. Edison's invention of the incandescent lamp. More than 50 radio stations were linked with the White House in Washington and the inventor's laboratory at West Orange, N. J. Andrew W. Mellon, Secretary of the Treasury, presented Mr. Edison the Congressional Medal of Honor. The second part of the program was the formal return to Mr. Edison of his first phonograph model, which for 39 years has been on display in the South Kensington Museum, London. Ronald

Campbell, Charge d'Affaires at the British Embassy, Washington, D. C., delivered the formal address in behalf of Sir Esme Howard, British Ambassador. President Coolidge delivered his introductory address before a microphone in the White House. To this Mr. Edison replied in West Orange, N. J., at his laboratory.

An official communique from Nanking Oct. 20 announces that Henry Ford and 4 other prominent Americans are being invited by the Nationalist Government to become "honorary economic advisors" to assist China in reconstruction schemes which are projected. The other Americans are Owen D. Young, Professor Jeremiah Jenks, Professor E. R. A. Seligman, of Columbia University, and R. N. Harper, a banker.

The Harvard law school is to get a \$500,000 gift from Chester De Witt Pugsley, of Peekskill, N. Y., to endow scholarships for 60 nations.

Twenty more cities have announced their intention of establishing airports, the aeronautic branch of the Department of Commerce has announced.

In tracking the "common cold" to wherever it originates, Johns Hopkins University medical scientists will study the sneeze, snuffles and other "common cold" symptoms and conditions among the members of 125 Baltimore families this winter.

Assistant Secretary of Commerce, William P. MacCracken, Jr., has received a private report prepared by Dr. L. H. Bauer, Medical Director of the Air Regulation Division, showing that 16,908 original examinations for airplane pilots had been certified up to Sept. 30, or an average of more than 25 a day for the 2 years since the aeronautics branch was established.

About 250,000 persons were instructed in American Red Cross course for preservation of health and prevention of accidental death during the fiscal year, according to the annual report of the Red Cross.

Henry F. Guggenheim, President of the Daniel Guggenheim Fund for the Promotion of Aeronautics, has announced that 8,000 postmasters in towns of 1,000 or more inhabitants have enlisted in a plan for a nation-wide airway marking system. The plan was initiated. Mr. Guggenheim said, through the co-operation of the Postoffice Department for adequate identification of towns and cities by roof markings.

Premiere Mussolini, of Italy, has donated \$5,230, which he announced represented his royalties for his writings for American papers and magazines, to charitable works of the Fascist Party. The money will be used to aid the vacation colonies for children at the seashore or in the mountains next summer.

Protection of civilian populations from gas attacks during wartime was the principal question that came up for discussion at the International Red Cross Conference which opened at The Hague Oct. 23. 44 governments, including the United States, were represented.

The 25th award of the John Fritz Gold Medal, said to be the highest honor bestowed by the engineering profession of this country, will go to Herbert Hoover, according to a recent announcement. The medal is a memorial to the late John Fritz, of Bethlehem, Pa., a leader in the iron and steel industry, who was the first recipient.

An arbitration treaty similar to those recently signed by the United States and various foreign countries and a conciliation treaty were signed Oct. 22 with Albania at Washington.

Ex-Premiere Andrew Fisher, of Australia, died recently in London. He was 66 years old and had been Premier at the outbreak of the War in 1914.

A statistical picture of the aviation industry and air transport in the United States shows that on Sept. 15, there were 18,459 miles of airways operating.

OBITUARY

REV. BENJAMIN BEATTY FERER, D.D.

This beloved brother died September 22, 1928. He was born in Easton, Pa., November 21, 1853, the son of William and Susan Beatty Ferer; graduated from the Easton High School in 1871, Franklin and Marshall College, with the Franklin oration, in 1875, and from the Eastern Theological Seminary in 1878; was licensed to preach the gospel by East Pennsylvania Classis and ordained by Westmoreland Classis the same year. He served as pastor the following charges: Pleasant Unity, Pa., 1878-1884; Riegelsville, Pa., 1884-1906; Meadville, Pa., 1906-1923; from that date to his death he lived in retirement in Meadville.

Dr. Ferer was married to Miss Laura F. Kline, of Lancaster, Pa., Oct. 6, 1880, who survives him. There were four children: Charles K., a physician; Edmond Foltz, a civil engineer; Mrs. Ruth Irmiter, and Miss Clara; and ten grandchildren, who also survive him.

In the three charges served by Dr. Ferer he met with exceptional success, especially along the line of developing his people in their benevolent work. In Meadville he led his people in the work of erecting a beautiful Church building. In the latter place he exerted a marked influence upon the civic life of the community, having served for six years as president of the Board of Education.

The funeral services were in charge of Rev. A. M. Keifer, D. D., of Greenville, Pa., assisted by Revs. Paul J. Dundore, Ph. D., Wm. H. Dieffenderfer, B. H. Holtkamp, William Kershner, W. A. Settlege, David J. Noll. His body was laid to rest in the beautiful Greendale Cemetery at Meadville.

—A. M. K.

AMANDA PANNEBECKER DYSON

Funeral services for Mrs. Amanda Pannebecker Dyson, wife of Elder Nelson Dyson, of Zion Church, New Providence, Pa., were conducted Wednesday, October 3. In the home-going of Mrs. Dyson, the New Providence congregation loses one of its most devoted and active workers. For a period of fifty years she was a leader in the various Church activities. She was one of the organizers of the Ladies' Aid Society, the Missionary Society and the Christian Endeavor Society, and for forty-five years a teacher in the Church School.

Mrs. Dyson was born of Reformed parentage in Upper Hanover Township, Montgomery County, December 18, 1851; baptized in infancy by Rev. Daniel Weiser, of the Goshenhoppen Church; confirmed in the same Church in 1867 by Rev. Clement Weiser. The Pannebecker family moved to Lancaster in 1871, where she took an active interest in First Church. She was united in marriage to Nelson Dyson in 1874 by Dr. A. H. Kremer, then pastor of First Church. Later the Dysons moved to Philadelphia, where they became active in the Church life of St. John. In 1878 they moved to New Providence.

Mrs. Dyson was the mother of five boys: Walter, Ernest, Herbert, Joseph and Norman. She was also the foster-mother of Anna Wade. Two brothers also survive: Dr. J. H. Pannebecker, pastor Trinity, Columbia, Pa., and Henry Pannebecker, of Philadelphia.

The pastor used for his text, II Kings 4:8, "A great woman," and showed how fittingly the words revealed the life, and love, and labor of the departed. Interment was made in the Dyson plot in Zion Cemetery. While the earthly remains were being placed in their last resting place the choir sang:

"Jesus, I die to Thee,
Whenever death shall come:
To die in Thee is life to me,
In my eternal home."

—H. E. S.

SEASONABLE COLLECTORS OFFERING ENVELOPES

Lithographed in 5 Colors. Large Size, 5-1/2 x 3-1/16
MAKING A SILENT APPEAL FOR LARGE CONTRIBUTIONS
Designs of True Religious Art



CHRISTMAS NO. 2—Large Size

Large Size—Price, 75c per 100; \$3.00 per 500; \$5.00 per 1000.
Small size, 3 3/4 x 2 3/4. Price, 60c per 100;
\$3.00 per 500; \$4.00 per 1,000.



CHRISTMAS NO. 48—Small size



Slot Envelope
No. 2003

The flamboyant poinsettia covers the back and front of this envelope. On the front there is a church scene. Brilliantly printed in red, green and gold.

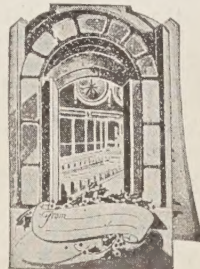


CHRISTMAS OFFERING ENVELOPE
No. 1010

Not a Slotted Envelope
Size, 3 3/4 x 2 3/4 inches. Lithographed in colors and made of strong stock. Price, 40c per 100; \$3.50 per 1,000.

COIN COLLECTORS

Three most attractive folders, printed on extra-heavy white stock in several colors and gold. Three designs for Christmas Offering. In addition to the design which is printed on the outside front cover of each folder, both inside pages are also printed with appropriate designs. Die cut spaces for the size of a ten-cent piece are ingeniously worked into the designs. Ten of these spaces in each folder. On the cover a space has been provided for filling in the name and address of the donor and on the outside back cover, the name of the church to whom the offering is being made. Each folder is hinged so they will stand as if supported by an easel. Size, 3 1/2 x 5 1/2 inches. Price, \$4 per 100.



No. 2016

In this design, the artist has depicted a beautiful gothic church doorway, decorated with holly through which one can see the interior of the church all decorated for Christmas. The cover is printed in brilliant Christmas red, green and gold; the designs on the inside pages are printed in red and green.

No. 2010

A tastefully decorated Christmas tree forms the design for the cover, which is printed in Christmas red, green and gold. The designs on the inside of the folder are printed in red and green.



No. 2011

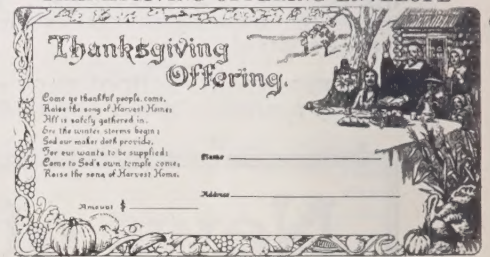
PUBLICATION AND S. S.
BOARD OF THE RE-
FORMED CHURCH
SCHAFF BUILDING
1505 RACE STREET,
PHILADELPHIA, PA.

Jovial Santa Claus himself is reproduced on the cover. This is a most attractive folder printed in red, green and gold on the outside, and the designs on the inside printed in red and green.



CHRISTMAS NO. 71—Large Size

THANKSGIVING OFFERING ENVELOPE



Style No. 12, Large size. Price, 75c per 100; \$3.00 per 500; \$5.00 per 1,000.

Style No. 13, Small size (same design).
Price, 60c per 100; \$3.00 per 500; \$4.00 per 1,000.



Slot Envelope
No. 2004

Bright Christmas holly covers the back and front of this envelope, surrounding a front design of a church spire and a red chimney. The top of the chimney forms the slot. Printed in red, green and gold.